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NEW TESTAMENT ABSTRACTS

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

762. A. BARUCQ AND J. DELORME, "Augustin George," *RechSciRel* 69 (1, '81) 9-22.

Barucq (pp. 9-14) presents a personal appreciation of the late Professor George (1915-77) as a man and a believer. Delorme (pp. 15-22) discusses his exegetical work and the method adopted in his redaction-critical research on Lk. [The same issue (pp. 23-30) contains R. Etaix's selective bibliography of George's publications.]—D.J.H.

763. J. COPPENS, "Son Excellence Mgr Albert Descamps. In Memoriam," *EphTheolLov* 56 (4, '80) 253-281.

After a brief *curriculum vitae* of the late Bishop Descamps, the article discusses his contributions as professor and exegete, rector of the Catholic University of Louvain from 1962 to 1968, and papal adviser. A photograph of Descamps as well as a bibliography of his writings, the doctoral dissertations he directed, and his public addresses are included.—D.J.H.

764. M. CZAJKOWSKI AND B. WIDŁA, "Unter einem Wort. Die Heilige Schrift in der Volksrepublik Polen," *BibKirch* 36 (1, '81) 171-179.

Both scientific publications and educational and pastoral works show that biblical study in Poland aims primarily to serve the needs of the people of God. One does not encounter risky hypotheses. The article also compares church life in Poland and in Germany on the basis of a recent stay in the BRD.—D.J.H.

765. R. GUELLUY, "Albert Descamps tel que je l'ai connu," *RevThéolLouv* 11 (4, '80) 407-415.

A personal appreciation of the late Bishop Descamps, former professor of NT exegesis at Louvain, who was killed in an automobile accident in October of 1980.—D.J.H.

766. M. H. POPE, "Millar Burrows, 1889-1980. In Memoriam," *BibArch* 44 (2, '81) 116-121.

An appreciation of the late Professor Burrows's contributions as a student, scholar, and teacher of the Bible, and of his work for Yale University, the American Schools of Oriental Research, the Revised Standard Version, and the relief of Palestinian refugees. Particular attention is given to his publications on the Dead Sea scrolls.—D.J.H.

Interpretation

767. J. BARR, "The Fundamentalist Understanding of Scripture," *Concilium* 138 ('80) 70-74.

The common ground of fundamentalist groups is their conservative or infallibilist view of Scripture. The fundamentalist view of Scripture is a means by which Scripture can be made to serve as the essential expression of the evangelical tradition in religion. In actual exegesis, the working out of fundamentalist principles is often jejune, uninspiring, and thin in theological content. The tragedy of fundamentalism is that, while seeking to be biblical, it has greatly straitened its access to the actualities of Scripture.—D.J.H.

768. F. BELO, "Why a Materialist Reading?" *Concilium* 138 ('80) 17-23.

The materialist reading of biblical texts focuses on the narrative code and on the interaction

between the text and the social formation in which it was produced. It uncovers the power that works on us, our bodies, and our desires. Though Marx and Freud help in materialist readings of the Bible, they remain very Greek. It is the anti-Socratic and anti-Christ Nietzsche who is best able to help our eyes and our bodies rediscover evangelical power.—D.J.H.

769. E. BEST, "Interpreting the New Testament and Interpreting Christ," *IrBibStud* 3 (1, '81) 2-14.

We are unable to present Jesus or any other biblical figure in such a natural and unambiguous way that the figure fits perfectly into his or her own time and can still be understood by us. Yet once we put Jesus or Paul into modern clothing, we release a whole set of problems for which there are no easy answers. In the church we are sent to interpret Christ, not simply the NT. The NT is a set of words that leads us back to the activity of God in Christ.—D.J.H.

770. J. BLANK, "The Authority of the Church in the Interpretation of Scripture," *Concilium* 138 ('80) 65-69.

Modern exegesis should enable the Bible to speak with the aid of all available methods. Its positive intention is to serve theology, faith, and proclamation. But the official Roman theology has gravely underestimated both the premises and the consequences of historical-critical methodology. We are faced with the fact that exegesis and the authority of the church are both dependent on the same Scripture, and with the realization that they must reveal their premises and cooperate if they are ever to do justice to one another.—D.J.H.

771. B. BROOTEN, "Feminist Perspectives on New Testament Exegesis," *Concilium* 138 ('80) 55-61.

Even though we can discover new evidence for the history of women in early Christianity, we will never know as much about early Christian women as we do about early Christian men. The influence of patriarchy on the NT extends even to the content of theological statements; some NT writers tried to maintain patriarchy by using OT and theological arguments. When all the canonical and extracanonical documents of early Christianity are considered, fragmentary remains of a highly variegated picture of theory and practice concerning women emerge. Feminists have learned to be wary of monolithic depictions of Jewish or Greco-Roman patriarchy created solely to make Christianity seem progressive.—D.J.H.

772. R. E. BROWN, "'And the Lord Said'? Biblical Reflections on Scripture as the Word of God," *TheolStud* 42 (1, '81) 3-19.

Only human beings speak words, and revelation by the word of God really means divine revelation to which human beings have given expression in words. Inerrancy cannot be applied a priori to the literal sense of Scripture in a way that would free it from human limitation. Whether the words of the Bible reflect revelation received from God or constitute an account inspired by God, they remain human words reflecting partial insight and time-conditioned vision. Only a believer who insists on such limitations holds that the Bible is the word of God.—D.J.H.

773. R. E. BROWN, "The meaning of the Bible," *Theology Digest* [St. Louis, MO] 28 (4, '80) 305-320.

(1) Although the legitimacy of the more-than-literal meaning of Scripture must be granted,

historical-critical research remains an essential discipline in the struggle for the literal meaning, so that one can be conscious of how far one has gone beyond it. (2) It is crucial to realize that the church's interpretation of a passage and its literal sense may be quite different. The role of church authority in interpreting the Bible has been more properly in the area of what Scripture means than in the area of what Scripture meant. Tension is not an improper relationship between what Scripture meant to its authors and what it has come to mean in the church.—D.J.H.

774. J. DELORME, "Qu'est-ce qui fait courir les exégètes?" *LumVie* 29 (150, '80) 77-89.

During the past twenty-five years, interest has shifted from the history of the events underlying the biblical texts to the history of the texts themselves and their communicative dimensions (structure, rhetoric, composition). Questions and concepts taken from sociology, psychoanalysis, and semiotics have enriched our appreciation and sharpened our reading of the biblical writings.—D.J.H.

775. F. E. GAEBELEIN, "The Bible: Both the Source and Setting for Learning," *ChristToday* 25 (3, '81) 156-159.

What makes the study of the Bible such an exciting pursuit is the ever-present possibility of having some new insight suddenly reach out from its pages and seize one's mind and heart. Scholarly study of the Bible must go hand in hand with its devotional use, lest even the best methodology lapse into unfeeling dissection of the living words of God.—D.J.H.

776. K. GRAYSTON, "How much of the New Testament is authoritative for theology?" *ModChurch* 23 (2, '80) 74-84.

The question "How much?" refers to what categories of material are authoritative, what traditional understandings have a decisive voice, and what kinds of imagery were originally dominant and are still effective. Even though historical-critical authority may disclose the shape of our problems by finding material for theology in the NT, it does not solve them. The writings of Paul constitute the theological center of the NT. Mark's God who does not answer in Gethsemane or at Calvary is Paul's God of grace and John's God of truth.—D.J.H.

777. P. GRECH, "Strutturalismo ed esegesi tradizionale: un bilancio," *RivistBib* 28 (3, '80) 337-349.

This discussion of the relation between historical-literary analysis and structuralist analysis questions whether the application of structuralist analysis necessarily involves the acceptance of structuralism as a philosophy. The diachronic structuralist reading of a biblical text should not be confused with its redactional reading. Structuralism presupposes a prevalence of text over author that is paralleled by the prevalence of language (*langue*) over the personality of the speaker (*parole*). The method of structuralist analysis does not seem to be inseparable from its philosophical presuppositions.—S.B.M.

778. C. HARTLICH, "Is Historical Criticism out of date?" *Concilium* 138 ('80) 3-8.

The fundamental task of critical-historical scholarship is to establish whether the events recounted in reports of the past actually took place and whether they took place as they have been recounted to us. Historical criticism is not outmoded, because it is rooted in the structure of human perception and epistemology.—D.J.H.

779. E. A. JUDGE, "The Social Identity of the First Christians: A Question of Method in Religious History," *Journal of Religious History* [Sydney] 11 (2, '80) 201-217.

After surveying the change in scholarly views since 1960 regarding the social level of the first Christians, the article calls attention to the "sociological fallacy" of importing into NT study social models that have been defined in terms of other cultures. Finally, it insists that we are in no position to say who or what the first Christians were until the work of mapping out their social identity and behavior in juxtaposition to the conventions and practices of the contemporary society has developed much further. A religious history that settles for a predetermined pattern of explanation, be it ecclesiastical or sociological, disqualifies itself from discovering how things were.—D.J.H.

780. R. KIEFFER, "Two Types of Exegesis with a Linguistic Basis," *Concilium* 138 ('80) 9-16.

The linguistic method used by E. A. Nida, C. R. Taber, and B. Olsson isolates eight constraining factors in the text: terminal features, points of transition, chronology, spatial features, logic, the characters, the basic description of the scene, and the author's standpoint. A. J. Greimas's method focuses on the narrative programs, the thematic roles, and the network of imagery.—D.J.H.

781. F. LENTZEN-DEIS, "Methodische Überlegungen zur Bestimmung literarischer Gattungen im Neuen Testament," *Biblica* 62 (1, '81) 1-20.

In light of developments in exegesis, literary theory, and linguistics, this descriptive definition of a literary *Gattung* is proposed: a special alignment of a textual unit usually signaled in the text at the beginning and the end and the transitions, through which the whole as well as all the individual elements belong to a homogenous level of communication. Determining the *Gattung* alone cannot decide the question of historicity, but it can play an important role in avoiding the premature historicizing or demythologizing of biblical texts.—D.J.H.

782. R. MICHIELS, "De materialistische bijbellezing" [The Materialist Reading of the Bible], *Collationes* 26 (4, '80) 442-465.

Markus, het verhaal van een praxis (1979) consists mainly of translated essays written by F. Belo and M. Clévenot. Other publications in Dutch in the field of materialist exegesis are also noted here. The materialist approach applies Marxist theory to the Bible and uses the Bible to forward a political praxis of liberation. The article discusses the principles behind the Marxist theory of text production, structuralism, and use of the text, and explains the method of dramatic and cultural decoding. Then the materialist reading is illustrated with reference to Mk 11-16 and Lk 10:25-37. Finally, the approach is evaluated both positively, because of the attention given to the socioeconomic and political situations in which the Bible originated, and negatively, because of the one-sidedness and preconceived positions of its defenders.—J.L.

783. K. NANDRÁSKY, "The Noetic Value of the Metaphoric Way of Expression in the Bible," *CommViat* 23 (4, '80) 211-227.

The metaphoric way of expression in the Bible (metaphoric statements, similes, analogies, parables, symbolic actions) stems from a "perspective conception" that is based on optic cognition and connected with the world of light. It links the objective with the subjective, the concrete with the abstract, and the material with the spiritual. In the metaphoric way of

expression, the logic of the transformations, assimilations, and identifications is reflected and realized. This logic manifests itself by signs precisely opposite to those of the static and antithetic logic of Aristotle. Because of its relation to the processes of life, it is best called "bio-logic."—D.J.H.

784r. D. AND A. PATTE, *Structural Exegesis: From Theory to Practice* [NTA 23, p. 220].

R. W. ROSCHKE, "A Book Worth Discussing: Daniel and Aline Patte. *Structural Exegesis: From Theory to Practice*," *CurrTheolMiss* 8 (2, '81) 99-109.—D. Patte's linguistic reasoning is both ingenious and intricate, and A. Patte's application of the structuralist method to Mk 15-16 makes the text comprehensible and shows what structuralist exegesis can produce. But the best that the Pattes have to offer comes in the chapter on the conditions for a legitimate hermeneutic. Structuralism is a significant, though difficult, area for further scholarly reflection in the church.—D.J.H.

785. J. PIPER, "Historical Criticism in the Dock: Recent Developments in Germany," *JournEvangTheolSoc* 23 (4, '80) 325-334.

The critique of historical criticism in Germany comes from conservative evangelicals, Roman Catholic scholars, and moderate NT scholars in the universities. Among the last group, P. Stuhlmacher has emerged as the leading figure in the ongoing debate over the value and limits of historical criticism. This article explains and evaluates positively Stuhlmacher's views as expressed in *Vom Verstehen des Neuen Testaments* (1979) and his other writings.—D.J.H.

786. R. RIVA, "Analisi strutturale ed esegesi biblica. Lingua e parola. Costrizioni di sistema e opzioni nella produzione e interpretazione segnica," *RivistBib* 28 (3, '80) 243-284.

After introductory remarks on semiotic and structuralist analysis, the article defines signification as a relation between signifier and signified. It then discusses language as a system of signs, a linguistic theory of incommunicability, sign and sign function, structuralist linguistics and discourse analysis, and various theories of structuralist analysis. Biblical exegetes are enjoined to make use of structuralist studies and the structuralist method as a way of bringing the word to life. [The same issue (pp. 375-379) contains Riva's lexicon of terms used in structuralist analysis.]—S.B.M.

787. C. S. RODD, "On Applying a Sociological Theory to Biblical Studies," *Journal for the Study of the Old Testament* [Sheffield, UK] 19 ('81) 95-106.

J. G. Gager's application of L. Festinger's theory of cognitive dissonance to the NT in *Kingdom and Community* (1975) assumes that this theory is correct and that direct application of it to the NT can be meaningful. Both of these assumptions as well as his reliance on L. Coser's theory of the functions of social conflict to explain events in the history of the early church are questionable. Although R. P. Carroll's *When Prophecy Failed* (1979) is a more impressive study, it may exaggerate the awareness of dissonance on the part of the OT prophets and the later editors of the traditions. It is also doubtful whether the detailed theory of cognitive dissonance is really necessary for understanding the OT material. The difficulties posed by the nature of the biblical evidence and the differences in culture are greater than the exponents of sociological interpretation in the biblical field are willing to recognize. The attempt to apply sociological theory to biblical documents is not likely to be fruitful.—D.J.H.

788. H. W. ROSSOUW, "Hoe moet 'n mens die Bybel lees? Die hermeneutiese probleem" [How Should One Read the Bible? The Hermeneutical Problem], *Scriptura* [Stellenbosch, S. Africa] 1 ('80) 7-28.

The reading of a written text is in itself a hermeneutical act, an event of interpretation. It implies a process of communication, which can be frustrated in various ways. Successful reading calls for a suitable strategy of opening up the text. One such strategy is the "archaeological" approach, which looks for timeless *archai*, or principles, supposedly underlying the historical text. A second is the analogical-typological approach, which tries to bridge the gap between text and reader in terms of comparable situations or experiences. A third, eschatological-critical approach assumes that past and present are bound together by their common expectation of the future. This approach achieves both a critical evaluation of past and present and the opening up of future possibilities.—B.C.L.

789. D. STEIN, "Is a Psycho-Analytical Reading of the Bible Possible?" *Concilium* 138 ('80) 24-32.

The terms borrowed from psychoanalytic theory in so-called psychoanalytic readings of the Bible amount only to a paraphrase and reveal nothing new about the particular text. The most that they do is to serve as an illustration of the way in which what Freud already discovered can be disclosed again in the text. Exegesis has nothing to expect from psychoanalysis. The psychoanalyst, however, does have something to expect from Scripture.—D.J.H.

790. F. VALENTIN, "Zum Schriftverständnis in fundamentalistischen Kreisen," *BibLiturg* 54 (1, '81) 35-40.

This explanation of the fundamentalist (or evangelical) reading of Scripture considers inspiration, the authority of the Bible, the importance of fulfilled prophecy and the expiatory death of Jesus, the canon, and the significance of experience and individual salvation. In fundamentalist circles the Bible is taken as the document of God's discourse, and every theological-scientific or historical-critical method is rejected.—D.J.H.

Textual Criticism

791. J. K. ELLIOTT, "An Examination of the Twenty-sixth Edition of Nestle-Aland *Novum Testamentum Graece*," *JournTheolStud* 32 (1, '81) 19-49.

Despite its many weaknesses and deficiencies, the text of the 26th edition of *Novum Testamentum graece* is likely to be with us for many years if for no other reason than that it lies behind the concordance, synopsis, and other valuable tools emanating from Münster. The edition itself is welcome because of the value of the apparatus, indexes, and appendixes. All concerned in its production should be congratulated on the appearance, albeit belated, of this monument to contemporary textual scholarship. The fear of an increasing number of scholars is that this "standard" text may well (for economic and other reasons) become the monopoly text, a position neither it nor any other printed text deserves.—D.J.H.

792. R. KASSER, "Petites rectifications à propos de l'histoire des versions coptes de la Bible," *Biblica* 61 (4, '80) 557-560.

Kasser's views on the history of the Coptic versions of the Bible are clarified by correcting

the possibly misleading elements in recent presentations of those views by B. M. Metzger and T. Orlandi.—D.J.H.

793. F. NEIRYNCK, "L'édition des Elzevier et le Textus Receptus du Nouveau Testament," *EphTheolLov* 56 (4, '80) 390-396.

After identifying D. Heinsius as the author of the prefaces to the 1633 and 1641 editions of the Elzevier NT text, the article discusses J. Hoelzlin's contributions as the editor of the 1633 text. The third part considers the differences between the Stephanus Greek text of 1550 and the Elzevier text.—D.J.H.

794. E. A. NIDA, "The 'harder reading' in textual criticism: an application of the second law of thermodynamics," *BibTrans* 32 (1, '81) 101-107.

The accidental and deliberate changes introduced by scribes into the Greek manuscripts of the NT represent a semantic leveling in which unusual, difficult, and complex expressions were changed into more intelligible and easily anticipated expressions that fit the context more neatly. This process exemplifies the second law of thermodynamics, according to which anything in the universe that is systematically organized tends to revert to a state of inert uniformity. The science of textual criticism is directed toward reversing this process, and thus preference is given to the "harder reading."—D.J.H.

795. J. D. THOMAS, "The Gospel Colophon of the Harclean Syriac Version," *NESTTheolRev* 3 (1, '80) 16-26.

Renewed examination of the Gospel colophon of the Harclean Syriac version reveals that (1) it is now known to exist in a new total of eighteen copies, (2) two textual traditions emerged very early in the progress of its transmission after A.D. 616, and (3) its testimony to particular people, places, and events in Syriac versional history is valid and valuable.—D.J.H.

Textual Criticism, §§ 25-916, 1012.

Biblical Philology and Translation

796. J. L. BOYER, "First Class Conditions: What Do They Mean?" *GraceTheolJourn* 2 (1, '81) 75-114.

An inductive study of the 308 NT instances of the "first class" condition (*ei* plus indicative) disputes the common understanding that this construction should be interpreted as obviously true and translated by "since." This is the case only 37 percent of the time. In 12 percent of the occurrences the condition is obviously false, and in 51 percent it is undetermined. Correctly understood, the "first class" condition represents the simple logical connection between protasis and apodosis ("if this . . . , then that . . ."). A list of the 308 instances is provided in a 32-page appendix.—D.J.H.

797. D. S. DEER, "Translating the Word *episkopos*, 'overseer', in the New Testament," *BibTrans* 30 (4, '79) 438-441.

In rendering the NT word *episkopos* (see Acts 20:28; Phil 1:1; 1 Tim 3:2; Tit 1:7; 1 Pet 2:25), translators should avoid the term "bishop," because the NT writers did not refer to what we today call a "bishop." They should remember that *episkopos* was used in everyday language to refer to government overseers of all sorts, including civil and military leaders.—D.J.H.

798. M. R. AUSTIN, "Brave 'New World' Revisited," *ExpTimes* 92 (5, '81) 136-139.

In *New World* and *Winding Quest*, A. T. Dale published what he claimed was the heart of the NT and OT, respectively, in "plain English." But his translations are paraphrases, and their English no plainer than that of the NEB. The vocabulary of the miraculous and supernatural has been removed to such an extent that Dale has created a Scripture from which God can be omitted if the reader so desires.—D.J.H.

799. H. BLOCHER, "La 'Bible à la Colombe': un lecteur répond," *BibTrans* 32 (1, '81) 145-147.

J. Ellington's criticism [see § 24-723] that doubtful readings should have been included in the notes, not in the text, of the 1978 *Bible Segond* is valid. But the major advantage of the revision is its closeness to the original text, especially in the OT; it is irreplaceable as a study Bible. [An editorial note (pp. 147-148) points out that inferior readings will be read aloud and that translations modeled too closely on the original languages may communicate less effectively.]—D.J.H.

800. L. FANIN, "Quale traduzione della Bibbia preferire?" *RivistBib* 28 (4, '80) 417-433.

This discussion of recent Italian translations of the Bible into the modern idiom first reviews the practice of ancient translators, the role of the Vulgate, the impact of modern linguistic theory, and the art of translation in general. Then it compares the Italian translations sponsored by the Italian Episcopal Conference (C.E.I.) and the United Bible Society (NTLC) with the Greek text.—S.B.M.

801. J. P. LEWIS, "The New International Version," *RestorQuart* 24 (1, '81) 1-11.

After explaining the procedures followed in preparing the NIV, the article describes its format, philosophy of translation, and renderings of particular passages. The NIV translates some passages with an accuracy that we did not have before, and it may be more readable than the King James Version.—D.J.H.

802. J. SCHARBERT, "Die 'Einheitsübersetzung der Heiligen Schrift.' Entstehungsgeschichte, Probleme, Perspektiven," *TheolPraktQuart* 129 (1, '81) 57-64.

After tracing the history of the German ecumenical translation project from its inception in 1960 to its completion in 1980, the article discusses some of the problems encountered in translating various OT passages, and sketches the prospects for further revision and for the use of the translation in the churches.—D.J.H.

803. R. STEINER, "Zur Nachrevision der Übersetzung des Neuen Testamentes von Martin Luther ('Luther-NT '75')," *TheolBeitr* 12 (1, '81) 35-38.

This reply to G. Hennig's critique of the 1975 revision of Luther's translation of the NT [§ 24-724] makes eight points in defense of the accuracy and style of the new version. [In the same issue (pp. 39-42) Hennig responds to each of Steiner's points.]—D.J.H.

804. M. P. VAN DER MAREL, "Kritiek op bijbelvertalingen" [Critiquing Translations of the Bible], *GerefTheolTijd* 80 (3-4, '80) 161-177.

Critiques of Bible translations take various forms and respond to the following questions:

What text is used? Does the translation correspond with the original text? Does the translation adopt the language of today? Is the translation faithful to the content of the text? There are few clear instances of shifts in content caused by the translation process. This is shown by a review of several treatments of such shifts in secular literature, the Dutch *Statenvertaling*, and the Septuagint. Finally, the emerging theory of a translation critique is considered. This involves a short discussion of the principles guiding the work of E. A. Nida and C. R. Taber on the Bible and that of K. Reiss on secular literature.—J.L.

Bulletins

805. W. A. ELWELL, "New Testament: Some Old, Some New," *ChristToday* 25 (5, '81) 342-345.

After singling out five books as "significant for evangelicals," this bulletin of books and articles published during 1980 provides bibliographic information and brief comments on introductory and related studies, studies in Christology, and commentaries and related studies.—D.J.H.

806. D. SENIOR, "The New Testament in Review," *BibToday* 19 (3, '81) 206-214.

This bulletin describes and evaluates thirty recently published books (all in English) concerned with various aspects of NT study.—D.J.H.

GOSPELS—ACTS

Gospels (General)

807. B. BUBY, "The First Portraits of Mary," *BibToday* 19 (3, '81) 175-181.

The first portraits of the mother of Jesus are found in the Gospels: Mark's silhouette of Mary as a Jewish mother, Matthew's pencil sketch of her as a virgin mother, Luke's oil painting of her as a joyful maiden, and John's sculpture of her as a woman.—D.J.H.

808. T. E. CRANE, "The Marvellous Element in the Gospel," *Studies in Faith and Culture* [Sydney] 4 ('80) 68-78.

The common denominator in Jesus' miracles and the other marvels associated with him is that God shows himself primarily in and through Jesus. In interpreting them today, either we share the faith-experience of those who witness to us, or we do not. The four Evangelists interpreted the tradition of Jesus' miracles in various ways.—D.J.H.

809. T. F. GLASSON, "The Place of the Anecdote. A Note on Form Criticism," *JournTheolStud* 32 (1, '81) 142-150.

It is fallacious to argue that the possibility of classifying the Gospel material according to forms is an infallible sign of community transmission. The undoubted truths behind the form-critical enterprise of the past sixty years have usually been supported by arguments that need to be expressed more accurately. In fact, the truly valid insights that we owe to form criticism were pointed out by B. F. Westcott over a hundred years ago, and in many ways match the words of Papias about the origin of Mk.—D.J.H.

810. K. HAACKER, "Leistung und Grenzen der Formkritik," *TheolBeitr* 12 (2, '81) 53-71.

In interpreting a text, form criticism can help us to see not only what is typical but also what reflects particular circumstances or intentions. NT form criticism deals with the history of the material in the Jesus-tradition in the course of its transmission, not the history of the *Gattungen* as OT form criticism does. The dominant axiom is the originality of the pure form. But since the Jesus-tradition consists essentially of reminiscences about Jesus and was not simply created by the church to answer its needs, the relationship of the text to its *Gattung* does not yield reliable information about its relative antiquity. Furthermore, M. Dibelius's theory of the development of early Christian literature rests on a *petitio principii*. However, the positive value of form criticism for the exegesis of specific texts is not vitiated by its inadequacy as a historical tool.—D.J.H.

811. G. HOWARD, "Harmonistic Readings in the Old Syriac Gospels," *HarvTheolRev* 73 (3-4, '80) 473-491.

A notable feature of the Old Syriac Gospels, represented by the Curetonian and Sinaitic codexes, is their harmonistic readings, i.e. the text of one Gospel often agrees with that of another against its own Greek. Some of the harmonistic readings correspond to the Diatessaron, and others do not. Harmonistic readings existed in Christian literature before the time of Tatian, and some of the harmonies in this literature agree with those in the Old Syriac Gospels. It is possible that the Old Syriac versions preserve an ancient form of the separate Gospels in which the texts were closer in wording than the modern editions of the Greek NT indicate.—D.J.H.

812. F. SONTAG, "The God Behind the Gospels," *Encounter* 42 (1, '81) 45-47.

Jesus comes fully alive only as we succeed in coming to know the God who stood behind him. This God makes the way neither easy nor obvious for his followers, appears critical of ecclesiastical argument but concerned for people involved in religion, and is full of power but uses it very little to interfere directly.—D.J.H.

813. D. WIENS, "The Gospels in Current Study," *Direction* 10 (2, '81) 3-10.

In recent years the Gospels have been studied in ways that are more faithful to the Evangelists' purposes than in the past. This has resulted from greatly refined investigative precision in (1) literary study of the content and shape of the Gospels themselves, and (2) historical and sociological study of the communities whose situations both prompted the need for an evangelical response and helped dictate the particular form of the Gospels.—D.J.H.

Jesus

814. S. O. ABOGUNRIN, "The Modern Search of the Historical Jesus in Relation to Christianity in Africa," *Africa Theological Journal* [Arusha, Tanzania] 9 (3, '80) 18-29.

The quest of the historical Jesus has passed through three major stages: the 19th-century search for the historical Jesus, attempts at relegating to the background the relevance of the Gospels' history for Christian faith, and recent efforts at reestablishing the importance of the Jesus of history for faith. The thought-world of the Bible and that of Africa are very much the same. A Jesus emptied of all supernaturalism would be meaningless in an African context. The supreme task of NT scholarship in Africa is not to create a new picture of Jesus, but to make him a living reality in the thought of our time.—D.J.H.

815. J. ALONSO DÍAZ, "Jesús de Nazaret ante la violencia opresora," *BibFe* 7 (19, '81) 33-48.

This study first reviews attitudes toward violence in the ancient world and in Palestine of Jesus' time (collaboration with the Roman occupiers, passive resistance, and the Essene posture; the Zealots; Roman repression; the final outbreak of war). The second part examines the evidence in the Gospels for Jesus' attitude toward violence, weighing the few texts that seem to favor violence (e.g. Mt 21:12-13; 10:34) against the numerous texts that oppose it (e.g. Mt 5:38-42; 26:52-54).—S.B.M.

816. J. M. CASCIARO, "El acceso a Jesús y la historicidad de los Evangelios. Balance de veinticinco años de investigación," *ScriptTheol* 12 (3, '80) 907-941.

This review of twenty-five years of research on access to Jesus and the historicity of the Gospels first discusses the impasse of 1900 and the goals of the "neoliberals," the reaction of Bultmann's disciples, the reaction of other Protestant exegetes, and the possibilities of Protestant exegesis. Then it explores the question of access to Jesus in Catholic exegesis from *Divino afflante Spiritu* to Vatican II (1943-64), the gestation of the constitution *Dei verbum* (1962-65), and the period since Vatican II.—D.J.H.

817. S. L. DAVIES, "Who is called Bar Abbas?" *NTStud* 27 (2, '81) 260-262.

The theory that Jesus of Nazareth was known as Jesus bar Abba (a patronymiclike, familiar name reflecting a prominent aspect of his teaching) is in accord with naming customs of the time and consistent with many Gospel passages.—D.J.H.

818. J. DUPONT, "Jésus et la famille dans les évangiles," *Communautés et Liturgies* [Ottignies] 62 (6, '80) 477-491.

The Gospel texts relevant to Jesus' relationship with his family invite three observations: (1) Jesus clearly wished to remain free with regard to family ties. (2) Those close to Jesus manifested incomprehension and disbelief toward him. (3) Jesus spoke of his disciples as his true family. The texts about the disciples' relationships with their families can be classified into three groups: (1) those that demand a choice between Jesus and family attachments, (2) those that foresee a disruption of the family under the impact of the gospel message, and (3) those that envisage the Christian community as a new family for believers.—D.J.H.

819. M. GOURGUES, "'On t'appellera d'un nom nouveau.' Jésus nomme Dieu, Dieu nomme Jésus," *Vie Spirituelle* [Paris] 135 (642, '81) 108-126.

Jesus of Nazareth called God "Abba" and lived in a way that was totally faithful to what this new name (see Isa 62:2) expressed. The resurrection showed that God in turn had remained faithful to Jesus and that henceforth Jesus could be called by the new names "Lord" and "Son of God."—D.J.H.

820. R. HAMERTON-KELLY, "God the Father in the Bible and in the Experience of Jesus: The State of the Question," *Concilium* 143 ('81) 95-102.

The article traces the understanding of God as Father in Jesus' religious heritage, his own teaching, and the traditions about Jesus. Although not without its critics, the thesis that the "Abba" experience of Jesus is the starting point of Christology and the key to Jesus' eschatology commands widespread support. Feminist theology must come to terms with it as a fact.—D.J.H.

821. J. LUYTEN, "Psaumes et paroles de Jésus," *Questions Liturgiques* [Louvain] 61 (4, '80) 241-262.

There are striking affinities between the OT Psalms and the Synoptic Gospels' sayings of Jesus in their poetic language, didactic and paraenetic tendencies, use of the theme of God's kingdom, recognition of God as heavenly Father, and concern for the poor. At least five sayings of Jesus allude to passages from the Psalms. What the precise setting was in which Jesus had direct contact with the Psalms (school, pilgrimages, synagogal liturgies, sectarian community-life, or family) remains a matter of debate.—D.J.H.

822. G. E. OKEKE, "The Mission of Jesus and Man's Sonship with God: The Setting of the Problem," *Africa Theological Journal* [Arusha, Tanzania] 9 (3, '80) 9-17.

Jesus did not base his relationship with God on his Jewishness, nor did he preach the universal fatherhood of God apart from himself. Jesus had a peculiar filial relationship with God, and only those who accept Jesus can be children of God through him.—D.J.H.

823. P. PARKER, "Jesus, John the Baptist, and the Herods," *PerspRelStud* 8 (1, '81) 4-11.

John the Baptist played a dominant, definitive role in Jesus' ministry. His involvement with John got Jesus politically entangled with Herod Antipas in Galilee and Perea, and perhaps also with Herod Philip. In Jerusalem Jesus took up John's cause, and Herod Antipas may have had a hand in Jesus' death (see Acts 4:27).—D.J.H.

824. W. REISER, "What Happened to the Lives of Christ?" *Furrow* 32 (1, '81) 3-10.

The old lives of Christ by L. C. Fillion, G. Ricciotti, F. Prat, R. Guardini, and A. Goodier have been displaced largely because of advances in our understanding of the historical and theological background to the NT, a firmer grasp of the process by which the Gospels reached their present forms, and a historically enriched approach to the notion of dogma in general and the dogma of Christ in particular. Nevertheless, those lives of Christ often succeeded in establishing an affective rapport with Jesus, because they addressed the needs of the imagination.—D.J.H.

825. H. SCHÜRMANN, "Kritische Jesuserkenntnis. Zur kritischen Handhabung des 'Unähnlichkeitskriteriums,'" *BibLiturg* 54 (1, '81) 17-26.

With the help of the criterion of dissimilarity, we can isolate Gospel material that probably does not come from Jesus. Then we can draw off from this isolated material what possibly does come from Jesus by the application of converging criteria. Only through the interplay of these two approaches can we arrive at a reliably critical portrait of Jesus.—D.J.H.

826. H. VERWEYEN, "Die historische Rückfrage nach den Wundern Jesu," *TrierTheolZeit* 90 (1, '81) 41-58.

R. Pesch's assumption that the earliest traditions in the Gospels are the best sources in the quest for the historical Jesus is not necessarily valid. For example, with respect to the miracle stories exegetes customarily distinguish three levels: Jesus' exorcisms and healings, later developments in the church, and the written collections used by the Evangelists. But the Evangelists themselves could have grasped the significance of Jesus' miracles more profoundly than the witnesses chronologically closest to Jesus did. This observation is illustrated by an analysis of the healing of the woman with the flow of blood in Mk 5:25-34.—D.J.H.

827. R. WINLING, "Discours sur Jésus et christologie d'après quelques ouvrages récents," *RevSciRel* 54 (4, '80) 337-349.

The first part of this bulletin discusses four books on Jesus from Marxist and Jewish perspectives. The second part treats nine books on Christology (historical studies, fundamental theology, collections, critical reexamination). [To be continued.]—D.J.H.

Passion and Death

828. W. HARRINGTON, "Passion and Death," *DocLife* 31 (3, '81) 136-142.

As a means of contrasting the christological emphases of Mark and John, the article examines the two presentations of Jesus' arrest, trial before Pilate, and crucifixion. Both Evangelists believed that Jesus was the Son of God. According to Mark, Jesus' cruel death on the cross plumbed the depths of human pain and isolation. John showed that the Jesus who died was the Son of God and source of life.—D.J.H.

829. S. PELLICORI AND M. S. EVANS, "The Shroud of Turin Through the Microscope," *Archaeology* [New York] 34 (1, '81) 34-43.

Color photomicroscopic examination of the Shroud of Turin involves photographing chosen details of particular importance through a microscope in order to record and study aspects of the image that have been invisible to all previous observers. The shroud was not the product of a clever medieval artist. The idea that the image was transferred directly onto the cloth by skin contact remains the most plausible theory.—D.J.H.

The Resurrection

- 830r. J. E. ALSUP, *The Post-Resurrection Appearance Stories of the Gospel Tradition* [NTA 20, pp. 103-104].

N. PERRIN, *The Resurrection According to Matthew, Mark, and Luke* [NTA 21, p. 332; § 22-745r].

U. WILCKENS, *Resurrection* [NTA 23, p. 101].

P. LAPIDE, *Auferstehung. Ein jüdisches Glaubenserlebnis* [NTA 22, p. 227; § 25-53r].

B. J. HUBBARD, *RelStudRev* 7 (1, '81) 34-38.—These four exegetical studies of the resurrection accounts indicate consensus on several points: the Jewish matrix of resurrection; the centrality of the commissioning motif; the appearances as stories whose form can be explained as theophanic (Alsup), mythical (Perrin), apocalyptic-eschatological (Wilckens), or midrashic (Lapide); and the implication or assertion that some—admittedly unrecoverable—happening lies behind the stories. E. Schillebeeckx's idea of a "conversion vision" as the fundamental reality behind the empty tomb and the appearance stories seems to be pointing in the right direction.—D.J.H.

831. G. BRAULIK, "Pascha—von der alttestamentlichen Feier zum neutestamentlichen Fest," *BibKirch* 36 (1, '81) 159-165.

In OT times Passover was a festival. Through the death and resurrection of Jesus, the Christian Easter opened up a new dimension. The celebrative character of Easter rests on Jesus' self-offering as the Passover Lamb (see 1 Cor 5:8) and the community's breaking of bread (see Acts 2:46).—D.J.H.

832. G. O'COLLINS, "Peter as Easter Witness," *HeythJourn* 22 (1, '81) 1-18.

A formidable consensus has emerged among NT exegetes of different confessions, that Peter's leadership role should be linked to his priority and preeminence among the official witnesses to the resurrection. It is high time that theologians took note of this important development in biblical scholarship, and presented Peter's basic ministry in terms of his being the first authoritative witness to the risen Lord.—D.J.H.

833. R. PRESTON, "Understanding Resurrection Faith," *ModChurch* 23 (2, '80) 65-73.

The details of the resurrection narratives in the Gospels do not conform to the kind of space-time events with which the historian is accustomed to deal. The rise of the Christian church can be accounted for in a variety of ways with regard to which the resurrection narratives are not as much help as we might at first have expected. Although the appearances come within the scope of the historical method to some extent, the resurrection itself does not.—D.J.H.

834. E. SCHWEIZER, "Auferstehung—Wirklichkeit oder Illusion?" *EvangTheol* 41 (1, '81) 2-19.

A somewhat altered German version of an article published in English in *Horizons in Biblical Theology* [§ 24-395].—D.J.H.

835. R. STUHLMANN, "Ostern im Neuen Testament," *Der Evangelische Erzieher* [Frankfurt/M.] 33 (1, '81) 6-13.

At the center of the NT Easter texts stands the living Christ. The core of the Christophanies and the empty tomb is the proclamation that the crucified one lives. The NT is interested in the resurrection of Jesus not as a miracle of the past but as a living reality affecting humanity and the world in the present and future.—D.J.H.

Synoptics

836. P. J. ACHTEMEIER, "The Ministry of Jesus in the Synoptic Gospels," *Interpretation* 35 (2, '81) 157-169.

The breadth and variety in the Synoptic Evangelists' presentation of Jesus' *diakonia* constitute a safeguard against reducing that ministry to a function defined by one particular theory of his saving work. Jesus' relationship to the OT, his parables, miracles, and death and resurrection, as they appear in the Synoptic Gospels, have important implications for pastoral ministry.—D.J.H.

837. E. ARENS, "Gleichnisse als kommunikative Handlungen Jesu. Überlegungen zu einer pragmatischen Gleichnistheorie," *TheolPhil* 56 (1, '81) 47-69.

The article first discusses the philosophical foundations of a pragmatic parable-theory in L. Wittgenstein's concept of language game, J. L. Austin and J. R. Searle's theory of speech-act, and J. Habermas's theory of communicative action. The second part describes the historical, existential, and linguistic and literary-critical models of interpreting the Gospel parables. The third part explores what has been learned about the parables from the conventional hermeneutical models in light of linguistic-philosophical concepts. Particular attention is given to the parables as media of communication, the relation between propositional content and illocutive act, narrative argumentation, and quasi-discursive speech.—D.J.H.

838. H. BIGGS, "The Q Debate since 1955," *Themelios* 6 (2, '81) 18-28.

After looking at how Q has fared as one of the main planks in the classical Two-Document solution to the Synoptic problem, the article discusses the revival of hypotheses that dispense with Q and seek either a solution in terms of direct borrowing between Mt and Lk or more complex solutions involving multiple sources. The third part focuses on recent attempts at establishing Q as a theological document. Some kind of Q-hypothesis is still the best explanation for the large body of common material in Mt and Lk, but the indeterminate scope and content of Q pose major problems. Furthermore, the minor agreements between Mt and Lk against Mk mean that the Griesbach challenge cannot be dismissed as a temporary aberration.—D.J.H.

839. BUETUBELA B., "Les 'anges' à la lumière des évangiles synoptiques," *Telema* 6 (4, '80) 49-55.

The article explores the uses of the term "angel" in the Synoptic Gospels, their interpretation, and the OT background. The biblical writers were more interested in the angels' function as manifestations of God in our history than in the nature of the angels themselves. [To be continued.]—D.J.H.

840. F. NEIRYNCK, "Deuteromarcus et les accords Matthieu-Luc," *EphTheolLov* 56 (4, '80) 397-408.

The presence of A. Fuchs's *Deuteromarkus*-hypothesis among the Synoptic Gospel theories can have a salutary effect. It reminds us that the minor agreements between Mt and Lk against Mk are post-Markan and appear as "corrections" of Mk. But Fuchs is far from having proved his thesis. His explanation of the minor agreements does not take sufficient account of the total redaction of Mt and Lk. With regard to the major agreements between Mt and Lk, the new hypothesis does not apply to those sections of Q that do not occur at the same "Markan" place in Mt and Lk.—D.J.H.

841. F. NEIRYNCK, "Studies on Q since 1972," *EphTheolLov* 56 (4, '80) 409-413.

This bibliography of ninety-two books and articles on Q published between 1972 and 1980 is arranged under ten headings: surveys of the redaction and theology of Q, history of Q-hypotheses, siglum Q, tools for the study of Q, Mk and Q, theology of Q, the Son of Man in Q, wisdom and Wisdom Christology, Christian prophets and *Wanderpropheten*, and Synoptic criticism.—D.J.H.

842. P. RICOEUR, "The 'Kingdom' in the Parables of Jesus," *AnglTheolRev* 63 (2, '81) 165-169.

The English translation of an article first published in French in *EtudThéolRel* [§ 20-764].—D.J.H.

843. J. E. TOEWS, "The Synoptic Problem and the Genre Question," *Direction* 10 (2, '81) 11-18.

In Synoptic Gospel study today, no single theory of literary relationships (Markan priority, Matthean priority, oral tradition) can claim automatic acceptance. Whereas there is no consensus about the specific genre of the Gospels, there is general agreement that the Gospels do not represent a unique literary genre and that they must be interpreted in the context of ancient biographical literature.—D.J.H.

844. J. C. INGELAERE, "Chronique matthéenne," *RevHistPhilRel* 61 (1, '81) 67-79.

This installment in a bulletin of Matthean research discusses the general treatments of the Gospel by L. Sabourin, H. B. Green, X. Léon-Dufour, J. M. Rist, J. D. Kingsbury, J. Zumstein, and G. Künzle. [To be continued.]—D.J.H.

845. M. PAMMENT, "The Kingdom of Heaven according to the First Gospel," *NTStud* 27 (2, '81) 211-232.

In Mt the term "kingdom of heaven" refers to a wholly future reality that is imminent but otherworldly, in the sense that the world as it is experienced now will no longer exist. The term "kingdom of God" refers to God's sovereignty, actualized and recognized in the past and present here on earth, especially in the past covenant relationship with Israel, and more generally wherever a response is made to the call of righteousness or wherever evil is overcome by good. Entry into the kingdom of God is equivalent to meeting the conditions for entry into the kingdom of heaven. The Evangelist did not envisage a gradual transformation of the world into the kingdom of God; the kingdom of heaven, God's gift, is about to arrive.—D.J.H.

846. M. PAMMENT, "Witch-hunt," *Theology* 84 (698, '81) 98-106.

In Mt, the scribes and Pharisees seem to be the kind of group(s) in which belief in witchcraft flourishes: small, enclosed groups where movement in or out is restricted, and where roles are either undefined or so defined that they are impossible to perform. When such a group finds itself in conflict with individuals, it resorts to accusations of witchcraft. In response to his opponents, Jesus by his teaching and behavior breaks down the sectarian dichotomy between insider and outsider.—D.J.H.

847. F. ZEILINGER, "Die Erfüllung der ganzen Gerechtigkeit. Theologische Elemente des Matthäusevangeliums," *TheolPraktQuart* 129 (1, '81) 3-15.

After describing Matthew's thematic ordering of traditional materials, the article discusses the Gospel's Christology and ecclesiology and then treats the historical circumstances in which it was composed. Through the words and deeds of Jesus, Matthew lets us experience that the God of Israel is the God of the church. This God has revealed himself definitively in Jesus Christ as Immanuel, and presents him as the criterion and norm of conduct for those to whom in the true Israel the door to the kingdom is opened.—D.J.H.

- 848r. [Mt 1-2] R. E. BROWN, *The Birth of the Messiah* [NTA 22, pp. 85-86; § 25-462r].

M. R. MULHOLLAND, "The Infancy Narratives in Matthew and Luke—of History, Theology and Literature. A Review Article of Raymond E. Brown's Monumental *The Birth of the Messiah*," *BibArchRev* 7 (2, '81) 46-59.—The main part of the article summarizes Brown's views on the literary-historical development and interpretation of Mt 1-2 and Lk 1-2. With regard to the historicity of the infancy narratives, Brown is an extreme minimalist. A sounder critical and scholarly position would hold in dynamic tension the implicit historicity of the infancy narratives and their unresolved anomalies. Though we should not expect complete historical accuracy, we may assume a reliable historical matrix for these accounts.—D.J.H.

849. R. T. FRANCE, "The Formula-Quotations of Matthew 2 and the Problem of Communication," *NTStud* 27 (2, '81) 233-251.

The surface meanings of the OT formula quotations in Mt 2:6, 15, 18, 23 are essentially apologetic; they explain that Jesus' obscure Galilean background need not be a cause for embarrassment. But the Evangelist offered "bonus points" to those whose acquaintance with the OT enabled them to spot the "deliberate mistakes" in Mic 5:1, the sophisticated creation of the Nazarene text, the context of Jer 31:15, the identity of the "son" in Hos 11:1, etc. The bonus meanings convey an increasingly rich and positive understanding of the person and role of the Messiah.—D.J.H.

850. [Mt 3:1] S. BÉNÉTREAU, "Baptêmes et ablutions dans le Judaïsme. L'originalité de Jean-Baptiste," *FoiVie* 80 (1, '81) 96-108.

After assembling the evidence about John's baptism from Josephus' writings, the Gospels, and other sources, the article describes OT ritual ablutions and explains religious uses of water in the Pharisaic movement, in proselyte baptism, among the Essenes, and in miscellaneous baptist movements. The essential features of John's message and his baptism remain unique.—D.J.H.

851. [Mt 5-7] B. FRIESEN, "Approaches to the Interpretation and Application of the Sermon on the Mount," *Direction* 10 (2, '81) 19-25.

Five approaches to the Sermon on the Mount are described: liberal (salvation attainable by obeying Jesus' commands), dispensational (the law of the kingdom but not the duty of the church), interim ethical (applicable for a brief period before the coming of the kingdom), existential (God's absolute claim on the individual), and Anabaptist-Mennonite (what the individual and the community must do to be followers of Jesus).—D.J.H.

852. W. J. DUMBRELL, "The Logic of the Role of the Law in Matthew v 1-20," *NovTest* 23 (1, '81) 1-21.

The article suggests that Mt 5:13-16 and 5:17-20 are logically bound together; that the interpretation of 5:13-16 is dependent on its place in the Sermon on the Mount as summarizing what precedes it in 5:1-12; and that 5:17-20 is the major pause in the total sermon, which begins formally at 5:1 but for which the preaching tour described in 4:12-25 is a necessary preliminary. Particular attention is given to the OT roots of the beatitudes, the images of salt and light, and the terms used in the proclamation about "the law or the prophets."—D.J.H.

853. [Mt 5:3-12] N. J. MCELENEY, "The Beatitudes of the Sermon on the Mount/Plain," *CathBibQuart* 43 (1, '81) 1-13.

To the original beatitudes of Jesus on the poor (Mt 5:3; Lk 6:20b), the mourners (Mt 5:4; Lk 6:21b), and the hungry (Mt 5:6; Lk 6:21a), the fourth common beatitude (Mt 5:11-12; Lk 6:22-23) was added when the earliest church became aware of the cost of following Jesus. Luke's presentation of the beatitudes and woes (6:20-26) emphasized the fact that the imminent kingdom preached by Jesus had not yet arrived (though its ultimate coming remained certain). To show how the righteousness of Christians should exceed that of the scribes and Pharisees, Matthew included three other traditional beatitudes (5:7-9) and composed an entirely new one (5:10). The Matthean redactor added the beatitude on the meek (5:5) and created a chiasmic pattern between the first and second parts of the expanded list.—D.J.H.

854. M. CORBIN, "'Votre récompense est grande dans les cieux.' Matthieu 5,12,'" *Christus* [Paris] 28 (109, '81) 65-77.

Examination of *misthos* in Mt 5:12, 46; 6:1, 2, 5, 16; and other NT passages shows that true recompense consists in being seen by the Father, who sees in secret, and in participating in the life of God and his only Son.—D.J.H.

855. [Mt 6:9-13] A. J. BANDSTRA, "The Original Form of the Lord's Prayer," *CalvTheolJourn* 16 (1, '81) 15-37.

(1) Contrary to the opinion of J. Van Bruggen, the doxology in Mt 6:13 was not part of the original text of the Lord's Prayer. Furthermore, there is no good reason to accept Van Bruggen's hypothesis that the shorter form of the prayer in Lk 11:2-4 is due to Marcion's influence. (2) The essence of the prayer undoubtedly goes back to Jesus. Luke's version is probably closer to the original in form. The two forms reflect the respective uses of the prayer in the churches with which Matthew and Luke were associated. Interpreters must do justice to the two distinct forms in the two diverse settings of the two Gospels.—D.J.H.

856. H. D. BETZ, "Eine Episode im Jüngsten Gericht (Mt 7,21-23)," *ZeitTheolKirch* 78 (1, '81) 1-30.

The warning against self-deception in Mt 7:21-23 consists of a sentence of sacred law concerning admission into the kingdom of God (v. 21) and an advance look at the last judgment (vv. 22-23). Source-critical analysis of the pericope must take into account other Synoptic Gospel sayings (Mt 10:32-33 par.; Mk 8:38 par.; Lk 6:46; 13:23-30; Mt 25:1-13) as well as the long judgment scene in *b.* 'Aboda Zara and early Christian texts such as 2 Clement 3-4 and Justin's *Apology* 1.16.9-11 and *Dialogue* 76:5. Mt 7:21-23 contains a very early Jewish-Christian Christology in which Jesus as the advocate represents his disciples at the last judgment. There can be no doubt that the passage not only criticized the false prophets' misunderstanding of Paul's Gentile-Christian kerygma but also held this kerygma to be the cause of the rejected group's illusions.—D.J.H.

857. J. O'CALLAGHAN, "La variante *eis/elthōn* en Mt 9,18," *Biblica* 62 (1, '81) 104-106.

The reading *heis elthōn* should be considered original in Mt 9:18. The nine variant readings developed from it.—D.J.H.

858. A. SALERNO, "Un nuovo aspetto del primato di Pietro in Mt. 10,2 e 16,18-19," *RivistBib* 28 (4, '80) 435-439.

Catholic exegesis, by seeking in Mt 16:18-19 a confirming argument for the juridical primacy of Peter, has neglected Mt 10:2, in which Peter occupies a position among the Twelve corresponding to that of the firstborn in OT families. The article examines primogeniture in the OT and then singles out the stylistic and linguistic peculiarities of Mt 10:2-5 (see Gen 46:8, 15) to show that Matthew saw Peter's position in light of the ancient institution of primogeniture, and employed it to indicate the content and value of Peter's primacy.—S.B.M.

859. H. S. PAPPAS, "The 'Exhortation to Fearless Confession'—Mt. 10.26-33," *GkOrthTheol Rev* 25 (3, '80) 239-248.

Christ is presented more explicitly as Lord and Savior in Mt 10:26-33 than in Lk 12:2-9. Matthew also connected each saying in the pericope both with the pericope itself and with the

whole context of the missionary discourse in chap. 10. Through commands, injunctions, analogies, and even encouraging and threatening examples, Matthew sought to exhort and embolden Christians to proclaim the good news to all.—D.J.H.

860. [Mt 11:2-6] J. LAMBRECHT, “‘Are you the one who is to come, or shall we look for another?’ The Gospel Message of Jesus Today,” *LouvStud* 8 (2, '80) 115-128.

The first section of this article compares Mt 11:2-6 with Lk 7:18-23 and explores the extent to which this pericope informs us about the historical Jesus and John the Baptist. The second section provides an exegesis of John's question, Jesus' answer, and the final beatitude. The third section considers the meaning and relevance of the pericope under three headings: Christology, historicity, and the poor. The sentences spoken by Jesus constitute a nuanced answer to John's question. They manifest the bipolarity of Jesus' deeds and his preaching as well as the vital connection between them; they also highlight an essential characteristic of Jesus' mission (“blessed are the poor”).—D.J.H.

861. S. GERO, “The Gates or the Bars of Hades? A Note on Matthew 16. 18,” *NTStud* 27 (3, '81) 411-414.

Part of the Syriac textual tradition of Mt 16:18c attests the reading *muklē* instead of *pylai* (“gates”). The correct translation of *muklē* may be “levers.” Perhaps we are supposed to picture a giant trying in vain to pry loose the firm rock on which the church is to be built.—D.J.H.

Mt 16:18-19, § 25-858.

862. [Mt 18:12-14] W. L. PETERSEN, “The Parable of the Lost Sheep in the Gospel of Thomas and the Synoptics,” *NovTest* 23 (2, '81) 128-147.

The application of source criticism to the parable of the lost sheep in *Gospel of Thomas* 107 reveals that this version is not gnostic. Tradition-historical study indicates that it preserves a very primitive recension of the parable, rich in OT imagery and serving revelatory, programmatic, and polemical causes. The application of other higher-critical methods confirms the conclusion that this version is not dependent on Mt 18:12-14 or Lk 15:4-7. On the basis of the principle *brevior lectio potior* as well as the absence of specific allegorical identifications, lack of implied or expressed messianism, faithfulness to the eschatological tone of Ezek 34:16, and xenophobic intent, one is driven to conclude that *Gospel of Thomas* 107 is more primitive than either Synoptic version of the parable of the lost sheep.—D.J.H.

863. [Mt 21–23] A. KÖNIG, “Nog eens oor die betekenis van gelykenisse” [Once Again concerning the Meaning of Parables], *NedGerefTeolTyd* 21 (4, '80) 307-312.

Details of the parables in Mt 21–23 that are completely contrary to everyday experience (e.g. the tenants murdering the owner's servants without punishment in Mt 21:33-41, the guests declining the king's invitation and common people taking their places in Mt 22:1-14) become meaningful only when set within the context of the final confrontation between Jesus and the Jewish leaders. It is the refusal of the Jewish leaders to accept Jesus' message that gives meaning to these details, despite their intrinsic improbability.—B.C.L.

864. B. A. WARE, “Is the Church in View in Matthew 24–25?” *BiblSac* 138 (550, '81) 158-172.

The five arguments advanced by R. H. Gundry in *The Church and the Tribulation* (1973) to

support his contention that in Mt 24–25 the apostles represent tribulational church saints are examined. Gundry's position cannot be upheld, for it is evident that the apostles represent their nation Israel. This conclusion substantially strengthens the pretribulational position while greatly weakening the posttribulational theory.—D.J.H.

865. D. WENHAM, "A Note on Matthew 24:10-12," *TynBull* 31 ('80) 155-162.

The evidence of vocabulary and style suggests that Mt 24:10-12 is a unit of pre-Matthean tradition rather than a Matthean composition. Mt 24:12 seems to have been inspired by Dan 12:4 and Ezek 16:51. The passage describes an eschatological upsurge of apostasy in Danielic terms.—D.J.H.

866. G. SCHWARZ, "Zum Vokabular von Matthäus XXV. 1-12," *NTStud* 27 (2, '81) 270-276.

Many of the Aramaic terms underlying the Greek version of the parable of the ten bridesmaids in Mt 25:1-12 began with the letters shin, sin, and samek. The original ending of the parable may well have been "but he did not hear (*šm'*) them."—D.J.H.

867. X. PIKAZA, "Salvación y condena del Hijo del Hombre (Trasfondo Veterotestamentario y Judío de Mt 25, 34.41.46)," *Salmanticensis* 27 (3, '80) 419-438.

The OT and Jewish backgrounds of five motifs related to the judgment presided over by the Son of Man in Mt 25:31-46 are explored: inheriting the kingdom (25:34), the kingdom prepared for you from the foundation of the world (25:34), the eternal fire (25:41), the fire prepared for the devil and his angels (25:41), and eternal life and eternal condemnation (25:46).—D.J.H.

Mt 26:30, § 25-881.

868. J. W. WENHAM, "When Were the Saints Raised? A Note on the Punctuation of Matthew xxvii. 51-3," *JournTheolStud* 32 (1, '81) 150-152.

The word *aneōchthēsan* in Mt 27:52 should be followed by a full stop (or at least some mark of punctuation), and *kai polla . . . pollois* should be printed as parenthetical. Then the succession of events on Good Friday would be clearly delineated and the whole episode of the resurrected saints placed after the resurrection of Jesus, thus absolving the Evangelist from the charge of depicting living saints cooped up for days in tombs around the city.—D.J.H.

869. T. R. W. LONGSTAFF, "The Women at the Tomb: Matthew 28:1 Re-examined," *NTStud* 27 (2, '81) 277-282.

Neither Matthew nor his intended readers would have had any uncertainty about the reason for the visit of the women to the tomb mentioned in 28:1. It was a Jewish custom to watch the tomb of a loved one until the third day after death to ensure that premature burial had not taken place (see *Semaḥot* 8:1).—D.J.H.

Mark

870. J. LAMBRECHT, "A Man to Follow: The Message of Mark," *Revue Africaine de Théologie* [Kinshasa, Zaire] 4 (7, '80) 37-53.

In his Gospel, Mark aimed at more than a mere report of Jesus' life. He intended to show not only that Jesus was the Christ (1:1–8:30) but also that this Jesus was the suffering, dying, and

rising Son of Man (8:31–16:8). The injunction to silence in 8:30 warns against superficial triumphalism, for the risen Christ cannot be understood except in the light of his passion and death. Moreover, knowing Christ is more a matter of actually following him than of intellectual insight or public confession.—D.J.H.

871. U. LUZ, “Markusforschung in der Sackgasse?” *TheolLitZeit* 105 (9, '80) 641-655.

The recent commentaries on Mk by R. Pesch, J. Gnllka, and W. Schmithals evaluate the Evangelist's role in very different ways. Pesch views the Evangelist as a relatively unoriginal collector of traditions, whereas scholars such as W. H. Kelber emphasize his literary creativity. Gnllka takes a mediating position by presenting Mark as a conservative redactor with his own ideas. Schmithals represents both extremes at the same time, with his view that Mark shaped a fairly extensive *Grundschrift* in an original manner. This striking divergence of opinions raises serious questions about the validity of tradition-historical methodology.—D.J.H.

872. V. K. ROBBINS, “Summons and Outline in Mark: The Three-Step Progression,” *NovTest* 23 (2, '81) 97-114.

The three-step progression evident in the context of the three passion predictions (Mk 8:27–9:1; 9:30-50; 10:32-45) is also present in scenes throughout the Gospel in which Jesus calls disciples (Mk 1:14-20; 3:7-19; 6:1-13; 10:46–11:11; 13:1-37). These passages function as interludes establishing the basic outline of the Markan narrative. They feature Jesus in a role that merges the authority of Yahweh and the OT prophets with the authority of Greco-Roman ethical teachers who embody the system of thought and action they teach to others.—D.J.H.

873. M. J. SCHIERLING, “Women as Leaders in the Marcan Communities,” *Listening* [River Forest, IL] 15 (3, '80) 250-256.

Because he viewed the Twelve as failures, Mark presented women as the alternative to the previous leadership within the Christian community. The women of Galilee, the Syrophoenician mother, the hemorrhaging woman, and the widow who gave everything exemplify the ideals of service and faith.—D.J.H.

874. B. VAN IERSEL, “Jesus' Way of Obedience according to Mark's Gospel,” *Concilium* 139 ('80) 25-33.

In Mk there is a clear contrast between God's command and the will of humanity. Jesus has no separate, more privileged way of knowing God's will than others have (i.e. through a human voice). But unlike his opponents, Jesus is governed by a fundamental attitude inclined toward salvation and healing. His way of obedience transforms people into such principled creatures that they do not call a halt even when their actions lead them to loss of freedom, torture, and execution.—D.J.H.

Mk, § 25-1135.

875. [Mk 2:1–3:6] U. B. MÜLLER, “Zur Rezeption Gesetzeskritischer Jesusüberlieferung im frühen Christentum,” *NTStud* 27 (2, '81) 158-185.

In claiming freedom from the Law, the Hellenists and the communities founded by them oriented themselves to the saving significance of Jesus' death and to the authority of the Spirit working in the present. But in the controversy stories in Mk 2:1–3:6, freedom from the Law is based on the authority of the earthly Son of Man. The controversy stories (and the miracle

stories related to them) legitimized Law-free behavior within Jewish-Christian groups as well as missionary activity among Gentiles. The bearers of the Law-free Jesus-tradition were located in Galilee; their mission probably extended to Syria and the Decapolis. The Pauline solution that Christ is the end of the Law should not be imputed to these Jewish-Christians. Furthermore, even in Mk it is possible to distinguish between Jesus' position on the Law and the reception given it by the putative Jewish-Christians.—D.J.H.

876. [Mk 6:45-52] P. LAPIDE, "A Jewish Exegesis of the Walking on the Water," *Concilium* 138 ('80) 35-40.

To get back to the earliest tradition of Jesus' walking on the water in Mk 6:45-52, we must first disregard the messianic secret and the disciples' failure to understand. The pre-Markan core shares several similarities with the Jonah story and shows a longing for the ending of the night of waiting. The essential message of the pre-Markan tradition is that Jesus was the victim of political persecution.—D.J.H.

877. N. A. BECK, "Reclaiming a Biblical Text: The Mark 8:14-21 Discussion about Bread in the Boat," *CathBibQuart* 43 (1, '81) 49-56.

The scholastic dialogue between Jesus and his disciples in Mk 8:14-21 is the climax of the lengthy section of eucharistic teaching in 6:30–8:21. When the Markan anti-Jewish intrusion of 8:15 is removed, the pre-Markan emphasis on the sufficiency of the one loaf emerges more clearly. The pre-Markan pericope focused on uniting followers of Jesus from Jewish and Gentile backgrounds in open (eucharistic?) table fellowship.—D.J.H.

878. [Mk 9:1-8] M. SMITH, "The Origin and History of the Transfiguration Story," *UnSem QuartRev* 36 (1, '80) 39-44.

Mark's use of the transfiguration story (9:1-8) to confirm both Peter's identification of Jesus as the Messiah and Jesus' identification of himself as the Son of Man was a misinterpretation. The pre-Markan account (vv. 1b-7a, possibly v. 7b, and certainly v. 8) aimed to establish Jesus' supernatural status and authority. It has the typical structure of magical stories, because Jesus practiced magic. In this instance he took three disciples up a mountain for an initiation ceremony that led, presumably through hypnosis, to a vision of him in glory with two other figures. The ceremony required silence; when one of the disciples, excited by the vision, spoke, the hypnosis was broken and the enchantment ended.—D.J.H.

879. H. FLEDDERMANN, "The Discipleship Discourse (Mark 9:33-50)," *CathBibQuart* 43 (1, '81) 57-75.

In shaping the discourse on discipleship in 9:33-50, Mark modified traditional material (vv. 43-48), generalized material used elsewhere in the Gospel (vv. 33b-37), redacted a saying from the Septuagint of Lev 2:13a (v. 49), adapted four Q-sayings (vv. 37, 40, 42, 50a), and composed new material (vv. 33a, 38-39, 41?, 50b). The basic theme of the Markan redaction is that the disciple of Jesus must be the last and servant of all (v. 35). The way of the Son of Man involves lowliness, service, and living at peace. Instead of division and each one's seeking to be greatest, there should be acceptance as illustrated by receiving the child and the outsider.—D.J.H.

880. [Mk 10:1-45] A. P. DOMINIC, "The Threefold Call," *RevRel* 40 (2, '81) 283-296.

Mk 10:1-45 presents a stream of thoughts on discipleship consisting of four elements: being

celibate (see Mt 19:10-12), remaining a child, becoming poor, and taking the place of a servant. All but the second element form the background to the traditional religious state of life. But this threefold call is a general call, not an exclusive one.—D.J.H.

881. J. ELLINGTON, "The translation of *humnéo* 'sing a hymn' in Mark 14.26 and Matthew 26.30," *BibTrans* 30 (4, '79) 445-446.

A meaningful rendering of the verb *hymneō* in Mk 14:26 and Mt 26:30 should take into account that the Evangelists had in mind the singing of the OT psalms associated with the feast of Passover rather than religious music in general.—D.J.H.

Luke

882. M. BOUTTIER, "L'humanité de Jésus selon Saint Luc," *RechSciRel* 69 (1, '81) 33-43.

Although the Gospel tradition generally resisted the temptation to present Jesus as a model for Christians, Luke did put him forward as an example to be followed. Luke used this device with great skill to attest to the humanity of Jesus, and to give the impression of proximity to him at the point when space and time were widening the gap that separated readers from Jesus. This aspect of Luke's work has had a profound influence on Christian faith and piety.—D.J.H.

883. M. CAMBE, "Bulletin de Nouveau Testament: Études lukanienues," *EtudThéolRel* 56 (1, '81) 159-167.

This bulletin of recent Lukan research treats four general studies on Lk-Acts and four books on approaching the third Gospel. Particular consideration is given to F. Bovon's *Luc le théologien* (1978) and A. George's *Études sur l'oeuvre de Luc* (1978).—D.J.H.

884. I. DE LA POTTERIE, "Les deux noms de Jérusalem dans l'évangile de Luc," *RechSciRel* 69 (1, '81) 57-70.

Luke's practice of referring to Jerusalem by two names should be understood as a theological device. *Ierousalēm* is the sacred name; it refers to the city as holy, as the place of the Messiah's appearance and the accomplishment of the salvific event. The form *Hierosolyma* refers to the city as profane, as guilty of not having recognized Jesus as its Lord.—D.J.H.

885. J. DUPONT, "La prière et son efficacité dans l'évangile de Luc," *RechSciRel* 69 (1, '81) 45-55.

Luke's interest in prayer is shown not only by what he said about the subject but also by what he did not say. It was probably no accident that Luke omitted the promise that all prayer made in good faith will be answered (Mk 11:24; Mt 21:22) and the assurance that God will grant what is good to those who pray (Mt 7:11). In their place he spoke about the gift of the Holy Spirit in prayer (Lk 11:13). The effectiveness of prayer has nothing to do with magic.—D.J.H.

886. J. PLEVNIK, "The Origin of Easter Faith according to Luke," *Biblica* 61 (4, '80) 492-508.

Even though Luke emphasized the receptivity of the disciples toward Jesus and their loyalty and faith, he did not credit them with being informed by Easter faith during the earthly life of Jesus. Like the other Evangelists, Luke placed the origin of Easter faith at Easter, in the context of the discovery of the empty tomb and the appearances of the risen Jesus (see Lk 24).

The apostolic proclamation was firmly based on the appearances to Peter and the assembled disciples.—D.J.H.

887. D. SECCOMBE, "Luke and Isaiah," *NTStud* 27 (2, '81) 252-259.

Many of Luke's major theological categories were drawn from the book of Isaiah, and Luke was especially conscious of the relation between Jesus' ministry and the theological patterns of the Isaiah prophecies. The numerous themes summarized in Isa 61:1-2 (see Lk 4:17-19) spread out to form basic motifs in Lk-Acts: the Spirit of the Lord, Jesus as the anointed one, the proclamation of salvation, and doing good. Also, Luke's presentation of Jesus as the suffering servant, the exalted servant, the righteous one, the innocent witness, and the one with the mission to the ends of the earth reflects the figure of the Servant in Second Isaiah.—D.J.H.

Lk 1-2, § 25-848r.

888. R. L. OMANSON, "A note on Luke 1:1-4," *BibTrans* 30 (4, '79) 446-447.

A common mistake made in translating Lk 1:1-4 is identifying the people who have undertaken to write an account (v. 1) with the eyewitnesses and ministers of the word (v. 2). Translators may find it helpful to list the different events expressed in Lk 1:1-4, place them in their correct order, discover the relations between them, and then put them together in their most natural order.—D.J.H.

889. K. STOCK, "Die Berufung Marias (Lk 1,26-38)," *Biblica* 61 (4, '80) 457-491.

Comparison with biblical birth announcements (especially Gen 16:7-14; Judg 13:2-23; Lk 1:5-25) shows that Lk 1:26-38 does not readily fit that pattern. Instead, its many similarities to the call of Gideon in Judg 6:11-24 suggest that Lk 1:26-38 should be entitled "the call of Mary to be Jesus' mother." Examination of the individual elements in Lk 1:26-38 and a glance at Lk 1:39-56 confirm the central theme of the passage as the call of Mary.—D.J.H.

890. [Lk 2:1-21] L. KAUFMANN, "Geburt des Messias: Text und Kontext einer guten Nachricht," *Orientierung* [Zurich] 44 (23-24, '80) 250-253.

This examination of the Lukan account of Jesus' birth (2:1-7), the proclamation of the birth (2:8-14), and the confirmation of the proclamation (2:15-21) gives special attention to the cosmic, political, social, and religious dimensions of the text.—D.J.H.

891. [Lk 2:14] S. K. SODERLUND, "Christmas as the Shalōm of God," *Crux* 16 (4, '80) 2-4.

The terms *doxa* and *eirēnē* in the angelic doxology of Lk 2:14 must be interpreted against their OT background. The angels' message was that peace, or salvation, depends on God's graciousness, i.e. that it flows from God's initiative and is for his glory.—D.J.H.

892. F. MENEZES, "The Mission of Jesus According to Lk 4:16-30," *Biblehashyam* 6 (3, '80) 249-264.

The programmatic proclamation of Jesus' mission in Lk 4:16-30 contains several of Luke's dominant theological perspectives: geographical symbolism, the theme of universalism, the motif of acceptance and rejection, the motif of prophecy and fulfillment, and the good news for the poor.—D.J.H.

893. [Lk 4:25] B. E. THIERING, "The Three and a Half Years of Elijah," *NovTest* 23 (1, '81) 41-55.

Both the time-span of three years and six months and the association with Elijah link Lk 4:25 and Jas 5:17 with the 1,260 days of Rev 11:2-3 (see Rev 12:6, 14; 13:5). The three years represent the time of the desolation of the Temple during the Maccabean period, and the half year was intended by the author of Revelation to restore the reckoning of the new year from the first month to the seventh month. There are signs that Lk-Acts gave support to a Christian circle, opposing the circle of Revelation, that held the first-month and third-month viewpoints. The connection with Elijah reflects the debate about the identification of the prophet with either John the Baptist or Jesus.—D.J.H.

Lk 6:20-26, § 25-853.

894. [Lk 6:20-49] L. J. TOPEL, "The Lukan Version of the Lord's Sermon," *BibTheolBull* 11 (2, '81) 48-53.

The three major areas of research on the Sermon on the Plain (Lk 6:20-49) have been (1) the relationship of the Lukan version to the teaching of the historical Jesus and its collection in a sermon from oral traditions and written sources, (2) its structure as a literary unity, and (3) the interpretation of its ethic. A redaction-critical study of the Lukan sermon that is open to systematic ethical synthesis can produce a more fruitful understanding.—D.J.H.

895. J. DUPLACY, "Le véritable disciple. Un essai d'analyse sémantique de Luc 6,43-49," *RechSciRel* 69 (1, '81) 71-86.

Leaving aside problems relating to sources, redaction, and historicity, this semantic analysis of Lk 6:43-49 gives special attention to all the signifiers and tries also to bring to light the signified. The text warns those who claim to belong to Jesus not to believe too readily that they are true disciples. It suggests how to put into practice a discerning awareness.—D.J.H.

Lk 7:18-23, § 25-860.

896. P. GRELOT, "Étude critique de Luc 10,19," *RechSciRel* 69 (1, '81) 87-100.

The combination of serpents and scorpions in Lk 10:19 alludes to Deut 8:15 (see the Targums) and brings to mind all the power of the enemy, which is unable to harm the disciples. The description of the disciples' power to tread on serpents and scorpions may also involve a reminiscence of Ps 91:13. The image applies both to triumph over temptation and to the expulsion of demons. There is no reason to doubt the authenticity of the saying, though its original context is irretrievable.—D.J.H.

897. [Lk 10:25-37] A. DENAUX AND P. KEVERS, "De historisch-kritische methode" [The Historical-Critical Method], *Collationes* 26 (4, '80) 387-404.

After his short description of the components of the historical-critical method (literary or source criticism, form criticism, redaction criticism, history-of-religions comparison, textual criticism), Denaux enumerates and evaluates its positive and negative results. Kevers then illustrates the method by applying it to the parable of the good Samaritan (Lk 10:25-37), which is structured in three parts: (A) vv. 25-29, (B) vv. 30-35, and (A') vv. 36-37. When the tradition

and redaction have been separated, the significance of the parable both on the lips of Jesus and in the context of Luke's Gospel is indicated.—J.L.

898. P. R. JONES, "The Love Command in Parable. Luke 10:25-37," *PerspRelStud* 6 (3, '79) 224-242.

The "love command in parable" presented in Lk 10:25-37 is explored with reference to the life situation of the parable (10:25-29), its form and structure (10:30-35), the unfolding of the narrative (10:30-35), the interpretation (10:36-37), and the hermeneutical implications. The parable of the compassionate Samaritan is a revolutionary extension of the OT command to love one's neighbor (Lev 19:18) and a challenge to religious complacency.—D.J.H.

899. [Lk 10:25-37] H. SERVOTTE AND L. VERBEEK, "De structuralistische bijbellezing" [The Structuralist Reading of the Bible], *Collationes* 26 (4, '80) 426-441.

Verbeek's theoretical introduction explains what is meant by structural analysis, depicts the basic aspects of the method, and notes its preference for a synchronic reading (because of the so-called autonomy of the text). Then Servotte applies the method to the pericope of the good Samaritan (Lk 10:25-37). A double narrative is distinguished, namely, the dialogue situation (vv. 25-37) and the parable within it (vv. 30-35). The analysis of the narrative structure of the parable follows the actantial model. The concrete dialogue situation is what explains why the third person (a "helper") is a Samaritan. The parable does not provide new information about the Law; it only illustrates the Law. It attacks the Jews who know but do not observe the Law.—J.L.

900. [Lk 10:25-37] A. ULEYN, "Exegese en psychoanalyse. Een psychoanalytische lezing van de parabel van de barmhartige Samaritaan" [Exegesis and Psychoanalysis. A Psychoanalytic Reading of the Parable of the Good Samaritan], *Collationes* 26 (4, '80) 405-425.

The parable of the good Samaritan offers several possible objects of conscious identification: the priest or Levite, the Samaritan, the person who fell among robbers, Jesus as the parable teller, and the lawyer who asked the initial question. Psychoanalysis, however, searches for the unconscious identification process, analyzing not only the author and the author's work but also readers and exegetes. The history of the exegesis of Lk 10:25-37 shows how often commentators have unconsciously used the parable to resist figures regarded as superior in social or religious-moral life, and in resisting have tried to surpass them. A similar hidden process is at work when the traditional christological interpreter identifies himself with Christ or the good Samaritan, who though rejected were in fact better than the established authorities.—J.L.

Lk 11:2-4, § 25-855.

Lk 15:4-7, § 25-862.

901. X. LÉON-DUFOUR, "Luc 17,33," *RechSciRel* 69 (1, '81) 101-112.

Comparison of Lk 17:33 with its parallels (Mt 16:25; Mk 8:35; Lk 9:24; Mt 10:39; Jn 12:25) indicates that Luke has given the saying an ahistorical and universal thrust. Its use in the "little apocalypse" in Lk 17:22-37 reflects Luke's attempt to free the eschatological teaching from its particular historical circumstances (the destruction of Jerusalem, the tribulations of the last days, etc.) in order to show its universal import and permanent reality. In Luke's eyes, the

“limit situation” determined by the parousia allowed this generalization of Jesus’ words.—D.J.H.

902. J. GUILLET, “Luc 22,29. Une formule johannique dans l’évangile de Luc?” *RechSciRel* 69 (1, ’81) 113-122.

Lk 22:29 contains the typically Johannine formula of likeness (“as the Father toward the Son, so I toward you”) that expresses the access of human beings to the mystery of God. But even if the grammatical construction is Johannine, the content of Lk 22:29 is Lukan. No certain conclusion is possible about the origin of this and similar sayings, though a setting in the last moments of Jesus’ life seems natural.—D.J.H.

903. J. DELORME, “Le procès de Jésus ou la parole risquée (Lc 22,54 - 23,25),” *RechSciRel* 69 (1, ’81) 123-146.

Semiotic analysis of the trial of Jesus in Lk 22:54–23:25 allows us to distinguish how truth is involved in the relationships between the characters and between the text and its readers. The characters reveal different modes by which truth can be manifested: through the word, by reference to the visible sphere, or by being assumed in a contract between the speakers. The passage provides a model for judging its own truthfulness by the way in which the partners enter into a privileged interpersonal relationship through communication and active reception of the truth.—D.J.H.

John

904. J. BLANK, “Der Mensch vor der radikalen Alternative. Versuch zum Grundansatz der ‘johanneischen Anthropologie,’ ” *Kairos* 22 (3-4, ’80) 146-156.

In the Fourth Gospel there is no objective description of human nature in and for itself. What is decisive for human beings is their historical-social response to God’s revelation made concrete in Jesus. This determines their salvation, or being before God. The anthropological implications of the Prologue (1:1-18) and the significance of the present dimensions of eschatology (e.g. 3:14-21; 3:36; 5:24; 1 Jn 3:13-14) must be understood within the framework of the radical alternative for or against God as revealed in the Word made flesh.—D.J.H.

905. A. BOSCH I VECIANA, “Aproximació al concepte de *kosmos* en el Quart Evangeli,” *RevistCatTeol* 4 (2, ’79) 259-284.

After distinguishing the various meanings of *kosmos* in the Fourth Gospel, this article discusses the concept of *kosmos* as creation and the mediating function of the Logos. Then it explores *kosmos* as the enemy of God with attention to its essence, paternity, and singularity. Finally it deals with God’s love and will for salvation, the mission of the Son, community and *kosmos*, and Johannine “dualism.”—D.J.H.

906. J. M. BULMAN, “The Only Begotten Son,” *CalvTheolJourn* 16 (1, ’81) 56-79.

The traditional translation of *monogenēs* as “only begotten” is preferable to “only” in the Johannine writings and Heb 11:17. According to Heb 11:17, Isaac was the only begotten in that the legal constituency of the family was perpetuated in him. In the Johannine writings, the generation expressed by *monogenēs* referred to the forensic act of coronation (see Ps 2:7). The glory anticipated in Jesus’ miraculous deeds was decisively disclosed by his resurrection and its sequel (see Jn 7:39) and threw its light back upon his earthly life (see Jn 2:22; 12:16).—D.J.H.

907. J. V. DAHMS, "Isaiah 55:11 and the Gospel of John," *EvangQuart* 53 (2, '81) 78-88.

The motif of proceeding from and returning to God in the Fourth Gospel (7:28-29, 33; 8:14, 21-22, 42; 13:1, 3, 33, 36; 14:2-5, 12, 28; 16:5-10, 27-30; 17:8, 11, 13) derives from Isa 55:11. The Johannine passages that speak of Christ as finishing or accomplishing God's work (4:34; 5:36; 17:4; 19:28, 30) also owe something to Isa 55:11, though they may owe even more to Gen 2:2.—D.J.H.

908. M. DAHOOD, "Ebla, Genesis and John," *Christian Century* [Chicago] 98 (13, '81) 418-421.

From the Ebla place-name "Temple of the Word," one is obliged to conclude that the word was already divinized by the Canaanites in northwestern Syria ca. 2500 B.C. So when John described Jesus as "the Word" (and also as "the Door" and "I am he"), he may have been indebted to his Semitic forebears in Canaan rather than to Greek philosophy.—D.J.H.

909. C. J. DE VOGEL, "Greek Cosmic Love and the Christian Love of God. Boethius, Dionysius the Areopagite and the Author of the Fourth Gospel," *VigChrist* 35 (1, '81) 57-81.

G. Quispel missed the point when he found Boethius and Dionysius the Areopagite to be the most thoughtful and sagacious exegetes of John's statements about the love of God. Boethius and Dionysius show how easily Christians formed in the Neoplatonist school at the end of the 5th century or the beginning of the 6th century might come to integrate cosmological and philosophical thoughts about Eros into their own systems, and how great the danger was that in so doing they would not really speak about the love of God in the sense of Christian revelation.—D.J.H.

910. G. GAETA, "Battesimo come testimonianza. Le pericopi sul Battista nell'evangelo di Giovanni," *CristStor* 1 (2, '80) 279-314.

After examining the principal literary theories that guide discussions of the passages about John the Baptist in the Fourth Gospel, the article analyzes the texts according to the following outline: the manifestation of the Son of God (1:29-34); John, the Jews, and the Stranger (1:19-28); the testimony of John and the testimony of the Son (3:22-36); and the lamp that burns and shines (5:33-36; 10:40-42). Heterogeneous materials have been dealt with as necessary parts of a complex mosaic whose unity resides in the theological intelligence of the Evangelist.—D.J.H.

911. F. MANNS, "L'Evangile de Jean, réponse chrétienne aux décisions de Jabne," *StudBib FrancLibAnn* 30 ('80) 47-92.

In their efforts to save Judaism after the destruction of the Jerusalem Temple in A.D. 70, the rabbis at Yavneh made the Law the center of the religion and interpreted it according to the principles of the school of Hillel. Enemies inside and outside the community were banished with the aid of the *birkat hammînîm*. It is possible to discover traces of the Christian reaction to the decisions at Yavneh in the vocabulary of the Fourth Gospel and in the attitudes of the Johannine community toward the Jewish Law, Pharisaic exegesis, the Temple, the organization of the church, and the problem of ritual purity.—D.J.H.

912. J. MCPOLIN, "The Word Was Made Flesh," *Way* 21 (1, '81) 22-33.

There is a wholeness about the Christology of the Fourth Gospel that is not matched in any other NT writing, and a distinctively personal or affective tone dominates the relationships of the Johannine Jesus with others. The Christology of Jn is closely tied to its understanding of the

church, the sacraments, the Holy Spirit, Mary, and eschatology. Johannine Christology remains a theology of God made human, but also reflects the community and the situation to which the Gospel was addressed.—D.J.H.

913. F. NEIRYNCK, "L'*epanalepsis* et la critique littéraire. À propos de l'évangile de Jean," *EphTheolLov* 56 (4, '80) 303-338.

After describing the redactional procedure of resumptive repetition, the article discusses the technique of insertion in the Fourth Gospel, M.-É. Boismard's definition of this phenomenon, the chiasmic *Wiederaufnahme*, the Johannine *epanalepsis*, the problem of Jn 6:22-24, ring composition, and the parallel phenomenon in Mk.—D.J.H.

914. A. SHAFAT, "Geber of the Qumran Scrolls and the Spirit-Paraclete of the Gospel of John," *NTStud* 27 (2, '81) 263-269.

The possibility that the Qumran expectation of *geber* influenced Christianity is raised forcefully by the parallels between *geber* as treated in 1QH 3:8-10; 1QS 4:20-23 and the Spirit-Paraclete promised in Jn 14:15-17, 25-26; 15:26-27; 16:7-15. The Johannine tradition ultimately depended on a Qumran tradition that did not use the term *geber* but only the titles "counselor" and "spirit of truth," and was applied by the Christians to the coming of the Holy Spirit on Pentecost.—D.J.H.

915. R. SMITH, "Books Worth Discussing: J. Louis Martyn. *History and Theology in the Fourth Gospel. The Gospel of John in Christian Tradition*. Raymond E. Brown. *The Community of the Beloved Disciple*," *CurrTheolMiss* 8 (1, '81) 41-44.

Martyn and Brown both play the exciting game of mining the Fourth Gospel for materials with which to reconstruct the story of the community in which the Evangelist lived and wrote. In contrast to Martyn, Brown considers the Johannine epistles as well as the Gospel, sees greater influence of Samaritans and Gentiles in the community and its history, and finds a place for the contributions of the beloved disciple. For all their differences, the two scholars represent the current consensus that the intellectual and cultural setting in which the Gospel was produced was primarily Palestinian, OT, and Jewish.—D.J.H.

916. G. VAN BELLE, "The Text of John in N²⁶," *EphTheolLov* 56 (4, '80) 417-425.

This description of the text of Jn in the 26th edition of Nestle-Aland, *Novum Testamentum graece* lists the new readings, the uses of brackets, the changes in orthography and accentuation, and features in the *Pericopa de adultera*. A list of differences between the 3rd edition of *The Greek New Testament* and the two previous editions is added in the appendix.—D.J.H.

Jn, § 25-1016.

917. [Jn 1:1] E. L. MILLER, "'The *Logos* was God,'" *EvangQuart* 53 (2, '81) 65-77.

On both philological and literary-stylistic grounds, "divine" should be rejected as too weak a rendering for *theos* in Jn 1:1c. The general and immediate contexts of *kai theos ēn ho logos* suggest a definite, not qualitative, meaning for *theos*. Nor does an adjectival or qualitative meaning follow from the absence of the article with *theos*. What does follow from the absence of the article is that John avoided the complete equation of *logos* and *theos*. This is consistent with the distinction (of persons) implied by v. 1b. Together vv. 1b and 1c are suggestive of a sort of metaphysic of the Christian God.—D.J.H.

918. [Jn 1:1-18] C. A. EVANS, "On the Prologue of John and the *Trimorphic Protennoia*," *NTStud* 27 (3, '81) 395-401.

There are many verbal and conceptual parallels between Jn 1:1-18 and *Trimorphic Protennoia* 46:6-47:27. Both passages emerged from a common milieu; the evidence for direct dependence is not compelling. The parallels are helpful in that they point us to a place on the Wisdom trajectory where a gnosticizing proclivity was present.—D.J.H.

919. SR. VANDANA, "Waters of Recognition and Awakening. John 1:29-34," *Biblehashyam* 6 (3, '80) 289-301.

The Jordan's waters were waters of recognition not only for John the Baptist (see Jn 1:29-34) but also for Jesus. In Vedantic terms, they were for Christ the waters of awakening—the moment when he awoke to his true self. Christ standing in the Jordan is the sannyasi par excellence, who practiced total renunciation of self and thus experienced awakening to the Self.—D.J.H.

920. J. H. NEYREY, "John III—A Debate over Johannine Epistemology and Christology," *NovTest* 23 (2, '81) 115-127.

Nicodemus' statement in Jn 3:2 functions as the topic statement of the ensuing dialogue, for it introduces the agenda (epistemology, Christology), the mode of discourse (polemic, clarification of terms), and the dominant rhetorical form. The dialogue shows that Nicodemus does not know because he is flesh and not born *anōthen* (vv. 1-10), that the Johannine community knows that Jesus the Son of Man is a heavenly being (vv. 11-17), that the earthly judges are really on trial (vv. 18-21), and that the heavenly Jesus tells us heavenly secrets (vv. 31-36). Its language is so similar to that of the Prologue that we should see the christological understanding in Jn 1:1-18 as the witness of the community on trial in chap. 3.—D.J.H.

921. [Jn 3:1-15] L. CANTWELL, "The Quest for the Historical Nicodemus," *RelStud* 16 (4, '80) 481-486.

According to Jn 3:1-15, Nicodemus was looking for an instructor and found a revealer. He came to have his learning increased and was told that he had to go back to the beginning. He came expecting a discussion on serious topics and was issued a personal challenge. He wanted to talk about generalities, but Jesus was almost offensively personal and particular.—D.J.H.

922. [Jn 3:3] B. LINDARS, "John and the Synoptic Gospels: A Test Case," *NTStud* 27 (3, '81) 287-294.

In Jn 3:3, 5 the Fourth Evangelist used a saying of Jesus that he had received in a Greek form transmitted independently of the forms in Mt 18:3 and Mk 10:15/Lk 18:17. All go back to an Aramaic original. The Greek form of the saying as it came to John can be reconstructed as follows: "Amen I say to you, unless one becomes like a child again, he cannot enter the kingdom of God." There is good reason to assume that John understood *anōthen* to mean "from above" and used the saying to support belief in Jesus' heavenly origin and divine sonship.—D.J.H.

923. L. BELLEVILLE, "'Born of Water and Spirit': John 3:5," *Trinity Journal* [Deerfield, IL] 1 (2, '80) 125-141.

The various interpretations of "born of water and Spirit" in Jn 3:5 can be grouped in six

categories: ritualistic, symbolic, physiological, dualistic, cosmological, and figurative. A fresh examination of the text and its background indicates that “water” refers to the eschatological cleansing accomplished through God’s Spirit (see Ezek 36:26-27) and “spirit” to the imparting of God’s essential nature as spirit (i.e. what is born of the Spirit is spirit). Water and spirit constitute the twofold source that defines the nature of the second birth.—D.J.H.

Jn 3:5, § 25-922.

924. BUETUBELA B., “Jn 3,8: l’Esprit-Saint ou le Vent naturel?” *Revue Africaine de Théologie* [Kinshasa, Zaire] 4 (7, ’80) 55-64.

The first occurrence of *pneuma* in Jn 3:8 should be translated as “wind.” The verse is a short parable in which the action of the wind (3:8a-c) and that of persons born from the Holy Spirit (3:8d) are compared. The wind is used to explain the mystery of the divine life engendered in persons through the Spirit’s power.—D.J.H.

925. [Jn 4:9] T. E. POLLARD, “Jesus and the Samaritan Woman,” *ExpTimes* 92 (5, ’81) 147-148.

D. Daube’s interpretation of Jn 4:9b as “Jews do not use vessels together with Samaritans” was anticipated by Augustine in *Tractate on St. John* 15.4.11. Augustine either invented this interpretation or simply drew on tradition for it.—D.J.H.

926. F. GROB, “‘Vous me cherchez, non parce que vous avez vu des signes . . .’ Essai d’explication cohérente de Jean 6/26,” *RevHistPhilRel* 60 (4, ’80) 429-439.

In Jn 6:26, seeing signs is given a secondary role in the search for Jesus and for faith. The true foundation for this search is the experience of eschatological fullness expressed by the verb *echortasthēte*. John subordinated the theology of signs to the theology of the work of God (see 6:27-33).—D.J.H.

927. K. P. M. KUZENZAMA, “La préhistoire de l’expression ‘pain de vie’ (Jn 6,35b, 48). Continuité ou émergence?” *Revue Africaine de Théologie* [Kinshasa, Zaire] 4 (7, ’80) 65-83.

The first part of this article discusses the OT background of the Johannine expression “bread of life” in the passages about the manna in the wilderness (Exod 16:31, 35; Num 11:6-9; 21:5; Deut 8:3, 16; Josh 5:12; Neh 9:15, 20; Pss 78:23-25; 105:40; Wis 16:20; 19:21). The second part investigates the “bread of life” theme in Jewish-apocalyptic, Palestinian-rabbinic, and Hellenistic-Jewish writings. In the extracanonical Jewish texts, the “manna nourishment” theme of the OT became the precise sign of the coming of the Messiah-liberator. This liberation would affect only those who received the word of God revealed above all in the Law.—D.J.H.

928. K. TSUCHIDO, “Tradition and Redaction in John 8:12-30,” *AnnJapanBibInst* 6 (’80) 56-75.

Although it is possible to detect terms and ideas from pre-Johannine sources in Jn 8:12-30, the passage as a whole must be regarded as a continuous narrative composed by the Evangelist. In it the Evangelist proclaimed that he had come to know Jesus’ divinity; Jesus’ unity with God; and the revelation of God’s name in the return of Jesus, the preexistent revealer, to his Father through the event of the cross and resurrection. The phrases *ho pempas me* in 8:16 and *egō eimi* in 8:24, 28 suggest that the presence of the revealer was realized in the Johannine community, in which Jesus was confessed as Christ.—D.J.H.

929. D. B. GREGOR, "La traduko de *chōrein* ĉe s-ta Johano VIII:37" [The Translation of *chōrein* in Jn 8:37], *BibRevue* 16 (1, '80) 14-15.

A survey of the ways in which *ou chōrei* in Jn 8:37 has been translated in various modern languages.—D.J.H.

930. L. URBAN AND P. HENRY, "'Before Abraham Was I Am': Does Philo Explain John 8:56-58?" *StudPhilon* 6 ('79-'80) 157-195.

A complete exegesis of Jn 8:56-58 is possible if we suppose that the event to which Jesus referred was God's promise of Isaac to Abraham according to Philo's exegesis of Genesis 17 in *De mutatione nominum*: (1) The event is located in a biography of Abraham. (2) In response to the promise, Abraham rejoiced. (3) Abraham had a previous vision of the Logos, and a summary of that vision is inserted in such a way as to identify the Logos with the heavenly messenger. (4) The covenant extended to Abraham in this event is the same covenant that was extended to Moses at the burning bush and encapsulated in the words *egō eimi* ("I am").—D.J.H.

931. J. A. DU RAND, "Eksegetiese kanttekeninge by Johannes 13" [Exegetical Notes on John 13], *Scriptura* [Stellenbosch, S. Africa] 1 ('80) 43-51.

The article is based on du Rand's structural analysis of Jn 13 in *Johannes 13: By die maaltyd* (1979). The focal point of the analysis is Jn 13:34, where Jesus gives his "new" commandment of love for one another. This commandment constitutes the essence of true discipleship and is based on Jesus' own example. True discipleship is illustrated alternately by positive instances (Jesus' washing the disciples' feet in vv. 1-17, the new commandment in vv. 31-35) and negative instances (Judas' betrayal in vv. 18-30, the anticipation of Peter's betrayal in vv. 36-38).—B.C.L.

932. S. M. SCHNEIDERS, "The Foot Washing (John 13:1-20): An Experiment in Hermeneutics," *CathBibQuart* 43 (1, '81) 76-92.

After a brief statement of hermeneutical presuppositions drawn primarily from the writings of H.-G. Gadamer and P. Ricoeur, the article places the dialogue between Jesus and Peter (Jn 13:6-10) in the context of a phenomenology of service within the structure of human relationships. The third part explains how, in the hermeneutical process, discernment of the text's meaning for the contemporary reader operates as an integral part of the exegesis. Particular attention is given to Jesus' transforming the sinful structures of domination operative in human society according to the model of friendship that expresses itself in joyful mutual service unto death.—D.J.H.

933. L. CARNEVALE, "Le fonti di Gv. 17," *EuntDoc* 33 (2, '80) 199-214.

In order to determine the sources of Jn 17, the article studies the redaction and insertion of Jn 15-17 between Jn 14:31 and 18:1, the contrast between the Jesus of Jn 17 and the Jesus of Mt 26:38-41 parr., the structure of Jn 17, and the strata of Jn 17 and the literary criticism of the text. The following conclusions are reached: (1) Bultmann's theory of sources is better than many others, but his opinion that a primary poetic source was modified by later prose comments is not acceptable. (2) J. Becker's solution (an original source and two redactional strata [see § 14-556]) is preferable. (3) Jn 17 did not have as its original source a eucharistic hymn recited by Jesus to celebrate the new Passover. (4) It has not been proved that the source of Jn 17 was a eucharistic

hymn such as the earliest community used in the celebration of the Eucharist. (5) The earliest source of Jn 17 was Jn 17:6b, which was part of the Matthean (Mt 11:25-27) and Lukan (Lk 10:21-22) traditions.—J.J.C.

934. J. L. HOULDEN, "John 19:5: 'And he said to them, Behold, the man,' " *ExpTimes* 92 (5, '81) 148-149.

Even though the speaker in Jn 19:5 may be Jesus rather than Pilate, there is no compelling reason for taking the sentence in a philosophical sense ("see what man is like"), as suggested by J. Tomin. Nevertheless, its omission by a range of diverse textual witnesses and the appearance of *idou* rather than *ide* cast some doubt on its authenticity.—D.J.H.

935. [Jn 20:19-23] V. KESICH, "Resurrection, Ascension, and the Giving of the Spirit," *GkOrthTheolRev* 25 (3, '80) 249-260.

This discussion of the resurrection, ascension, and gift of the Spirit in Jn 20:19-23 and Acts 1-2 compares the Johannine and Lukan presentations of these events and calls attention to some fundamental agreements underlying the two accounts. Both NT writers agree that the gift of the Spirit is the outcome of the resurrection: The risen and ascended Christ gives, or sends, the Spirit.—D.J.H.

Acts of the Apostles

Acts, §§ 25-883, 887.

Acts 1-2, § 25-935.

936. [Acts 1:1-3] É. DELEBECQUE, "Les deux prologues des Actes des Apôtres," *RevThom* 80 (4, '80) 628-634.

Codex Bezae (D) of Acts 1:2 contains the additional clause *kai ekeleuse kēryssein to euangelion* after *exelexato*. The use of the Attic construction of coordinated relatives and the nuance expressed by the form *kēryssein* point to Luke as the author of the clause. The Western text of Acts 1:1-3 may represent Luke's own revision of the prologue.—D.J.H.

937. D. L. TIEDE, "Acts 1:6-8 and the Theo-Political Claims of Christian Witness," *Word World* 1 (1, '81) 41-51.

Luke was by no means unaware of the religiopolitical claims implicit in Jesus' inauguration of the reign of God or in his commissioning of the disciples as his agents (see Acts 1:6-8). Throughout Lk-Acts, the classic prophetic vision of divine sovereignty in the face of Israel's devastating political fortunes is affirmed. God's exercise of his dominion in the unlikely and ironic form of a crucified Servant constitutes a fundamental critique of the desperate power politics of the Gentile kings. It also discloses the power of divine grace, which transcends human comprehension and transforms tragic human error into a new occasion for the gift of repentance unto forgiveness of sin.—D.J.H.

938. [Acts 1:6-11] J. D. G. DUNN, "Demythologizing the Ascension - A Reply to Professor Gooding," *IrBibStud* 3 (1, '81) 15-27.

D. W. Gooding [§ 25-155] has made no real effort to expound or explain Dunn's views on demythologizing the ascension. Moreover, he simply ignores the fact that Acts 1:9-11 needs to

be interpreted. Instead, he makes an initial assumption about Luke's meaning and then presses an interpretation on the passage that can hardly escape the charge of forcing a meaning never intended by the writer. [The same issue (pp. 46-54) contains a reply by Gooding.]—D.J.H.

939. A. ETIENNE, "Etude du récit de l'événement de Pentecôte dans Actes 2," *FoiVie* 80 (1, '81) 47-67.

Examination of the relationships expressed in Acts 2:1-36 shows that Peter's discourse (vv. 14-36) is a constitutive part of the Pentecost event. The purpose of Peter's discourse is to transform the relationships established between the apostles and the crowd at the close of vv. 1-13. The present irruption of God (vv. 1-13) rests on the promise inscribed in Israel's past (vv. 14-21). The present understanding of God (vv. 22-24) is inscribed in the revelation set in Israel's past (vv. 25-28). The present revelation of God (vv. 32-35) is rooted in the realization of the promises of the past (vv. 29-31). The proclaiming of the word of God generates a new people (v. 36).—D.J.H.

940. W. C. KAISER, "The Promise to David in Psalm 16 and Its Application in Acts 2:25-33 and 13:32-37," *JournEvangTheolSoc* 23 (3, '80) 219-229.

According to Psalm 16, David as the man of promise and God's *ḥāsîd* was in his person, office, and function one of the distinctive historical fulfillments of the word that he had received about his seed, dynasty, and throne. Therefore he rested secure in the confident hope that death itself would not prevent him from enjoying face-to-face fellowship with his Lord, since the ultimate *ḥāsîd* would triumph over death. The adequacy of this interpretation of Psalm 16 is confirmed by the psalm's uses in Acts 2:25-33 and 13:32-37.—D.J.H.

941. B. SAUVAGNAT, "Se repentir, être baptisé, recevoir l'Esprit, Actes 2,37ss.," *FoiVie* 80 (1, '81) 77-89.

Acts 2:38 expresses Luke's understanding of the normal course of becoming a Christian. The body of the article explains what repentance, baptism, and the gift of the Spirit mean in Acts 2:37-41 in light of Lk-Acts as a whole.—D.J.H.

942. E. HAULOTTE, "La vie en communion, phase ultime de la Pentecôte, Actes 2,42-47," *FoiVie* 80 (1, '81) 69-75.

In the 1st century, great emphasis was placed on belonging to a house (*oikos*) and a city. Against this background, the stress on the "economic" component of life in communion with the risen Lord in Acts 2:42-47 and other passages in Acts gains significance.—D.J.H.

943. G. G. GAMBA, "Significato letterale e portata dottrinale dell'inciso participiale di Atti 2,47b: *echontes charin pros holon ton laon*," *Salesianum* 43 (1, '81) 45-70.

The phrase *echontes charin* in Acts 2:47 is almost universally taken in the passive sense to mean that the new community was favorably regarded ("finding favor") by all the people. But the term *charis* and the theological context in Lk-Acts suggest that the active interpretation ("having charity") is preferable. The active interpretation was preferred in the Vulgate (*habentes gratiam ad omnem plebem*).—D.J.H.

944. R. FILIPPINI, "Atti 3,1-10: Proposta di analisi del racconto," *RivistBib* 28 (3, '80) 305-317.

Structuralism concentrates on the interdependence and interaction of the parts of a text in

relation to the whole, and asks how a text functions to produce certain effects of meaning. In this article Acts 3:1-10 is studied with a view to isolating the stylistic facts that constitute the recurrent models comprising the narrative. The text is situated in its immediate context (Acts 2:42-5:42); structured sequentially; and analyzed with reference to its actor-actants (vv. 1-2), topical sequence (vv. 3-7), and syntagms of sight (vv. 3-5), of word (v. 6), and of gesture (v. 7). The "final correlated sequence" is found in v. 8. The narrative, however, undergoes a sudden twist in v. 9: The miracle is not an end in itself but a *sēmeion* calling for reflection on the total healing of salvation.—S.B.M.

945. J. VIA, "An Interpretation of Acts 7.35-37 from the Perspective of Major Themes in Luke-Acts," *PerspRelStud* 6 (3, '79) 190-207.

Acts 7:35-37 constitutes one redactional detail in Luke's effort to portray Jesus after the pattern of Israel's great saviors. In the case of Acts 7:35-37, Jesus' having been raised up by God fulfills Moses' prophecy in Deut 18:15. All the statements about Moses in the context of Israel's history, as narrated by Stephen and Paul in Acts 7 and 13, provide a credible precedent and setting for Jesus' divinely ordained salvific significance. In spite of the crucifixion (an obstacle overcome in the resurrection), the promises made to Abraham are now fulfilled.—D.J.H.

Acts 13:32-37, § 25-940.

946. [Acts 16:1-3] W. O. WALKER, "The Timothy-Titus Problem Reconsidered," *ExpTimes* 92 (8, '81) 231-235.

The account of Timothy's circumcision in Acts 16:1-3 may well be an altered version of the episode referred to in Gal 2:3-5, which involved the possible circumcision of Titus. The complete silence of Acts regarding Titus stems from its general avoidance of the more controversial aspects and events of early Christian history. There are no necessary chronological or geographical discrepancies between Acts 16:1-3 and Gal 2:3-5. The significant verbal, structural, and substantive parallels suggest some type of literary relationship; the major differences can be accounted for on the basis of what appear to be certain general tendencies of the author of Acts.—D.J.H.

947. [Acts 17:16-31] T. L. WILKINSON, "Acts 17: The Gospel Related to Paganism. Contemporary Relevance," *VoxRef* 35 ('80) 1-14.

There are no grounds in Acts 17:16-29 for concluding that Paul viewed paganism as possessing such a grasp of the truth about God that its adherents could justly be understood as forerunners of the Christian faith. According to 17:30-31, pagans were in a state of culpable ignorance that demanded genuine repentance.—D.J.H.

948. [Acts 22:4, 8] S. LYONNET, "'La voie' dans les Actes des Apôtres," *RechSciRel* 69 (1, '81) 149-164.

The article clarifies the process by which "the way" was identified with Jesus in Acts 22:4, 8. There were three stages: (1) The term retained its usual meaning of "behavior" or "manner of life." (2) It indicated both the way of the Lord in the OT sense of his leadership or his saving acts on behalf of his people, and the divine way of life as the model for human beings created in the image of God. (3) In the NT the way of the Lord was the way the Father travels in Jesus and

Jesus travels in the Christian, a way very different from that of the Pharisee. To persecute this way of life was tantamount to persecuting Jesus.—D.J.H.

949. D. LADOUCEUR, "Hellenistic Preconceptions of Shipwreck and Pollution as a Context for Acts 27–28," *HarvTheolRev* 73 (3–4, '80) 435–449.

Andocides' speech in *De mysteriis* 137–139 offers a more explicit illustration than Antiphon's *Murder of Herodes* 82–83 [see § 22–467] of how the defense in a legal case could use immunity during a sea voyage to attest innocence. In Acts 27 Luke appears to have corroborated his argument for Paul's innocence by responding to certain pagan beliefs about divine retribution, pollution, and shipwreck. One must also reckon with the fact that, in Acts 28, Luke described Paul as continuing his voyage under the insignia of the Dioscuri, deities associated in the ancient mind with those same beliefs.—D.J.H.

EPISTLES—REVELATION

Epistles (General)

950. D. C. ARICHEA, "Translating 'Faith' in the New Testament Letters," *BibTrans* 30 (4, '79) 420–426.

In the NT Letters, *pistis* can refer to trust and commitment to someone, a Christian virtue, acceptance of something as true, a doctrine or teaching, a religious movement, certainty or conviction, or membership in a Christian fellowship. Ways of expressing the different meanings of *pistis* in specific texts are suggested.—D.J.H.

Paul

951. R. Y. K. FUNG, "Some Pauline Pictures of the Church," *EvangQuart* 53 (2, '81) 89–107.

In common with other NT writers, Paul viewed the church as the true or new Israel, i.e. the people of God. But he also made a distinctive contribution to the understanding of the church's nature with the images of body, bride, and building. These images are interrelated by virtue of their pointing to a single reality—the relation between the church and God in Jesus Christ through the Holy Spirit.—D.J.H.

952. J. LAMBRECHT, "L'attitude de Paul devant l'héritage spirituel judaïque. Quelle serait sa réaction devant le thème de ce Symposium?" *Questions Liturgiques* [Louvain] 61 (4, '80) 195–210.

What Paul wrote in Rom 12:1–2 about the Christian life was not anticultic, but he did insist that liturgy be properly Christian and connected with everyday life. Paul's position regarding the Law and legalism remains a warning to those who would attempt unjustly and unilaterally to "judaize" Christianity and its liturgy. Critical study of the way in which Paul used the Scriptures should inspire great prudence in the christological use of the OT.—D.J.H.

953. L. LÓPEZ DE LAS HERAS, "Cristo y el espíritu en nosotros: veinte años de investigación paulina," *Studium* 20 (3, '80) 349–390.

This review of research since 1960 on Paul's understanding of Christ and the Holy Spirit in

our lives first discusses the treatment of the most important relevant passages in the recent commentaries on the Great epistles, the Captivity epistles, and the Pastorals. The second part of the article treats books and articles that deal with this theme under three headings: studies about "Christ in us," studies on the presence and activity of the Spirit, and studies on the identity of Christ and the Spirit. The third part outlines the dimensions of the problems posed by these Pauline texts.—D.J.H.

954. B. AND A. MICKELSEN, "The 'Head' of the Epistles," *ChristToday* 25 (4, '81) 264-267.

Greek-speakers in antiquity did not associate *kephalē* with a state of "being superior to" or "having authority over," and it is very doubtful that Paul used the word in that sense in 1 Cor 11:3 and Eph 5:23 to support male dominance over women.—D.J.H.

955. C. QUELLE, "Violencia cristiana en la denuncia de Pablo," *BibFe* 7 (19, '81) 49-61.

When the first Christian communities began to fight for their existence, "Christic violence" emerged. The meaning of Christic violence is investigated by examining Paul's anticonformism and the Christian content of Pauline violence, which is founded on peace and has universal dimensions.—S.B.M.

956. SCARIA K. J., "Law and Freedom in St Paul," *Biblehashyam* 6 (3, '80) 265-288.

This explanation of how, according to Paul, people burdened by law enter into the glorious freedom of the children of God proceeds in three stages: Paul's understanding of law, Christian freedom, and love and commitment. Though liberated from every law, Christians commit themselves radically and consistently to their fellow human beings through the prompting of the Holy Spirit.—D.J.H.

957. D. M. STANLEY, "Idealism and Realism in Paul. Liberation Christology and Christian Leadership," *Way* 21 (1, '81) 34-46.

Paul's ideals of leadership derived from his interpretation of the effect of Jesus' death and resurrection as redemptive liberation. The chief means used by Paul to help Christians bridge the gap between orthodoxy and orthopraxis were his teaching on the formation of the Christian conscience; his insistence with the churches founded by him on the imitation of himself; and his stress on the significance of testing, discerning, and examining one's Christian self-awareness as the effect of the indwelling dynamism of the Spirit of God.—D.J.H.

958. D. A. TEMPLETON, "Paul of Tarsus and Ramsey of Durham," *ModChurch* 23 (2, '80) 97-102.

Paul's religious language contains models, i.e. metaphors, symbols, and analogies drawn from nature and human experience. These models must be explained in light of the cultural context in which they occurred, and evaluated according to moral, aesthetic, and theological criteria. Since religious language changes over time, Paul's language may no longer be an option for us.—D.J.H.

959. J. A. ZIESLER, "Paul and a New Society. (1) A narrowing of righteousness?" *EpworthRev* 8 (1, '81) 68-74.

Paul used "righteousness" and related words largely in discussing the source of righteousness. The semantic narrowing of the term and the evacuation of its social dimension were not

inevitable, as some documents contemporary with Paul's letters show. In the Qumran writings, social concern appeared in the form of concern for the structures and practices of the elect group. These facts suggest that Paul's apparent quietism needs explanation. [To be continued.]—D.J.H.

Romans, 1–2 Corinthians

960. F. BOVÉ, "La esperanza cristiana. Su visión teológica a partir de la Epístola a los Romanos," *Mayéutica* 6 (17, '80) 133-161.

In order to understand the use of *elpis* in Romans, the article first discusses the OT notion of hope (vocabulary, characteristics, hope in collective salvation, hope in personal salvation and the model of Abraham) and hope in the NT (characteristics; the Pauline triad of faith, hope, and love). Then it focuses on Paul's understanding of Christian hope in the present (expectation, confidence, perseverance), in the future (the glory to come, redemption and the resurrection of the body, freedom, the revelation of the children of God and filial adoption), and between present and future. The third part reflects on Paul's understanding of the Holy Spirit as the source of our hope and the Spirit's role in our prayer.—S.B.M.

- 961r. E. KÄSEMANN, *Commentary on Romans* [NTA 25, p. 94].

F. KERR, "The Theology of Ernst Käsemann—I," *NewBlackfr* 62 (729, '81) 100-113.—After situating the epistle to the Romans within Paul's life, the article outlines Käsemann's exposition of the epistle. It observes that Käsemann considers his interpretation to be a demonstration of how central the doctrine of justification by faith alone is to Pauline theology.—D.J.H.

962. [Rom 1:1-7] W. KIRCHSCHLÄGER, "Von Christus geprägt. Das paulinische Selbstverständnis als Zeugnis des Osterglaubens," *BibKirch* 36 (1, '81) 165-170.

Examination of Rom 1:1-7 and Gal 1:1-5 shows that Paul, in both his personal self-understanding and his view of the community, was decisively shaped by the Easter event and his encounter with the risen Lord. This is the source of the fundamental impulse for his preaching.—D.J.H.

963. P. BEASLEY-MURRAY, "Romans 1:3f: An Early Confession of Faith in the Lordship of Jesus," *TynBull* 31 ('80) 147-154.

The pre-Pauline creedal formula used in Rom 1:3-4 described Jesus as "born of the seed of David according to flesh, and instituted Son of God (in power) according to the Spirit of holiness (from the resurrection of the dead)." The two lines of the confession refer to the earthly and the risen Lord in Davidic terms.—D.J.H.

964. R. M. MOODY, "The Habakkuk Quotation in Romans 1:17," *ExpTimes* 92 (7, '81) 205-208.

There is only one satisfactory translation of *ho de dikaios ek pisteōs zēsetai* in Rom 1:17: "The just shall live by faith." This conclusion is based on syntactical considerations, the relationship of Rom 1:16-17 to the epistle as a whole, comparison with other Pauline passages, and the basic connection between Habakkuk and Romans. The quotation means that there is no aspect of the Christian life to which faith, as total reliance on and commitment to God, is not fundamental.—D.J.H.

965. D. L. TURNER, "Cornelius Van Til and Romans 1:18-21. A Study in the Epistemology of Presuppositional Apologetics," *GraceTheolJourn* 2 (1, '81) 45-58.

Rom 1:18-21 is not a cosmological argument for the probability of God's existence. The metaphysical common ground between believers and nonbelievers lies in their bearing of God's image. Human beings are accessible to the gospel because they are God's image-bearers and live in God's universe, which constantly testifies to them of God. This insight indicates the true genius of C. Van Til's apologetic method.—D.J.H.

966. W. S. CAMPBELL, "Romans iii as a Key to the Structure and Thought of the Letter," *NovTest* 23 (1, '81) 22-40.

The theological center of Paul's argument in Romans 1-11 is found in 3:21-26, where the justification of the individual is set in the context of the promises and the people of God. In the search for clues to the organization of the letter, the question-answer sections (3:1-8, 27-31) offer useful guidelines for discerning the structural center out of which the entire letter developed. Paul faced real issues in the church at Rome as outlined in 3:1-8, and his exposition of the Christ-event in 3:21-26 and in chaps. 5 and 8 was designed to respond to those issues. The center of Paul's argument is 3:21-26, and its climax is chaps. 9-11; but the circumstances of the Roman Christians determined how he argued and the themes of his arguments.—D.J.H.

967. [Rom 4:1-25] E. MEILE, "Isaaks Opferung. Eine Note an Nils Alstrup Dahl," *StudTheol* 34 (2, '80) 111-128.

In his essay on the Aqedah and the atonement in Rom 8:32, N. A. Dahl remarked that Paul concentrated on Gen 15:6 for his understanding of Abraham and paid surprisingly little attention to Gen 22:1-18. Comparison of the portrayals of Abraham in Jas 2:14-26 and Rom 4:1-25 highlights Paul's distinctive concept of faith and works as alternatives. Paul's contemporaries (and the author of James) found this difficult to understand, because they conceived of faith in the OT-Jewish way as activity in obedience.—D.J.H.

968. G. BADER, "Römer 7 als Skopus einer theologischen Handlungstheorie," *ZeitTheolKirch* 78 (1, '81) 31-56.

With its assertions "What I want to do, I do not do" (vv. 15b, 19a) and "What I do not want to do, I do" (vv. 16a, 19b, 20a), Romans 7 expresses the crisis of human action. The theological dimensions of this crisis can be clarified by perspectives drawn from the theories of action developed in analytical philosophy, in sociology and social psychology (life as drama), and in the philosophy of history, respectively.—D.J.H.

969. R. VICENT, "Derash homilético en Romanos 9-11," *Salesianum* 42 (4, '80) 751-788.

This investigation of whether Paul used the methods proper to the Jewish synagogue homily in Romans 9-11 contains four parts: the conversion of Paul and the importance of the figures of Abraham and Isaiah, the synagogal basis of Romans 9-11 (the distribution of OT quotations in Romans 9-11, themes from the Law and the Prophets, Pauline interpretations of prophetic texts, Romans 9-11 in relation to the Palestinian lectionary), the homiletic *děraš* of Deut 30:11-14 (Christ as the near word), and the homiletic *děraš* of Deuteronomy 32 (the Jews before the gospel). Even though Paul read the OT in the same prophetic way that the synagogue homilists did, his interpretations proceeded from the fact of the death and resurrection of Jesus.—D.J.H.

970. J. A. BATTLE, "Paul's Use of the Old Testament in Romans 9:25-26," *GraceTheolJourn* 2 (1, '81) 115-129.

In Rom 9:25-26, Paul quoted Hos 2:23; 1:10 literally and had in mind Israel's present unbelief and future conversion. This interpretation is consistent with Paul's normal hermeneutics and the context in Romans 9. The arguments favoring an application of the OT verse to the Gentiles are not convincing.—D.J.H.

971. M. H. FRANZMANN, "Exegesis on Romans 16:17ff.," *ConcJourn* 7 (1, '81) 13-20.

The warning in Rom 16:17-20 is most likely general and prophylactic, though possibly colored by Paul's past experiences in Galatia and elsewhere. Rom 16:18 accuses the fomenters of divisions and scandals of serving their *koilia* (perhaps metonymy for sensuality), but does not necessarily deny their sincerity.—D.J.H.

972. [1-2 Cor] D. MACDONALD, "To Experience God," *RevRel* 40 (2, '81) 161-167.

In 1-2 Corinthians, Paul described the experience of God with the help of three analogies: the new creation in baptism, light, and the temple of God. His approach was simple, practical, and emotional.—D.J.H.

973. [1 Cor] B. M. AHERN, "Human wisdom and spiritual power," *Way* 20 (4, '80) 243-252.

In view of the problems that Paul had to resolve, it seems unwarranted to interpret his words in the opening chapters of 1 Corinthians as urging an anti-intellectual stance in presenting the gospel. Rather, Paul recognized and accepted the mental challenges of his apostolate. He taught that conformity to Christ is best furthered by the Spirit's gift of contemplative knowledge and wisdom.—D.J.H.

974r. C. SENFT, *La première Épître de saint-Paul aux Corinthiens* [NTA 24, p. 95].

M. CARREZ, "Un nouveau commentaire de la première Epître aux Corinthiens," *EtudThéol Rel* 56 (2, '81) 333-337.—This commentary is classic, sober, brief, and useful. Except in questions of redaction and historical sequence, Senft does not venture new hypotheses. His division of 1 Corinthians into four letters allows him to reconstruct the course of events and the development of Paul's theological thought. The article discusses the positions adopted in the introduction and the exegetical decisions made in various parts of the commentary.—D.J.H.

975. T. BALLARINI, "Chi sono gli Arconti? Una ricerca su 1 Cor. 2, 6. 8 (II)," *Laurentianum* 21 (3, '80) 404-427. [See § 25-186.]

This summary of the second half of M. Pesce's *Paolo e gli arconti a Corinto* (1977) discusses the literary context of the references to the *archontes* in 1 Cor 2:6, 8, the semantic value of the term, other elements in the verses and the weakness of the angelological interpretation, and the identity of the *archontes* as the Jewish authorities and the content of their wisdom. [To be continued.]—D.J.H.

976. K. E. BAILEY, "Paul's Theological Foundation for Human Sexuality: 1 Cor. 6:9-20 in the Light of Rhetorical Criticism," *NESTTheolRev* 3 (1, '80) 27-41.

1 Cor 6:9-20 is a very carefully constructed literary whole of five stanzas that skillfully utilize classical parallelistic forms. Paul first set out a picture of the Corinthians' former life-style (vv. 9-11a) and affirmed their new status in Christ (v. 11bc). Then he enunciated basic flaws in their

theory (v. 12) and presented his own views on food (v. 13ab) and sexual immorality (vv. 13c-14). The final stanza (vv. 13c-14) is the leading semantic unit of a larger statement (vv. 13c-20) comprising five additional stanzas that then invert in a perfect chiasm. The theme of the unity of the believer with Christ permeates the entire passage.—D.J.H.

977. [1 Cor 7] P. RICHARDSON, “‘I Say, not the Lord’: Personal Opinion, Apostolic Authority and the Development of Early Christian Halakah,” *TynBull* 31 ('80) 65-86.

Since Paul was engaged in developing halakah, any approach to 1 Corinthians 7 that is satisfied merely with the contrast between opinion and authority cannot explain the curious pattern of statements in vv. 6, 10, 12, 17, 25, 26, 35, and 40. Although Paul drew on Jesus-traditions, charismatic words, and church custom, the major influence on his procedure was the rabbinic method of developing rules for behavior. The entire chapter is a halakic exposition predicated on the assertion that it is good not to touch a woman (v. 1). Not only did Paul take a lenient line with his arguments, but he actually seems to have relativized a command of the Lord (vv. 10-11).—D.J.H.

978. G. D. FEE, “1 Corinthians 7:1 in the NIV,” *JournEvangTheolSoc* 23 (4, '80) 307-314.

The New International Version's translation of 1 Cor 7:1 (“it is good for a man not to marry”) is incorrect on philological and exegetical grounds. The Greek idiom *haptesthai gynaikos* is a euphemism for sexual intercourse. The sentence represents the position argued by the Corinthians in their letter to Paul and reflects their overrealized eschatology combined with Hellenistic dualism.—D.J.H.

1 Cor 7:21, § 25-1052.

979. G. BOUWMAN, “‘Het hoofd van de man is de vrouw’: Een retorische analyse van 1 Kor. 11,2-6 (‘Le chef de la femme, c’est l’homme’: Une analyse rhétorique de 1 Cor. 11,2-6),” *TijdTheol* 21 (1, '81) 28-36.

The *captatio benevolentiae* and the warning in 1 Cor 11:2-3 with which Paul introduced the question of the veil for women reflect a remark from the letter sent by the Corinthians to Paul: “You, Paul, told us that a Christian presents himself before God with confidence, i.e. with countenance uncovered, because he is no longer a slave but Christ has become his head (*kephalē*).” Paul answered: “I concede to you that the head of every man is Christ, but you should also know that the head of the woman is the man and that the head of Christ is God.”—D.J.H.

980. G. J. CUMING, “*Epotisthēmen* (1 Corinthians 12. 13),” *NTStud* 27 (2, '81) 283-285.

The term *epotisthēmen* in 1 Cor 12:13 means “we were watered,” or “water was poured over us,” at our baptism. This implies that, at Corinth, baptism was administered by affusion, which was seen as conveying the gift of the Holy Spirit.—D.J.H.

981. T. WIGEN, “Kjaerlighetens ideal og virkelighet. En tolkning av 1 Kor 13” [The Ideal and Reality of Love. An Interpretation of 1 Cor 13], *TidsTeolKirk* 51 (4, '80) 269-281.

The hymn on love in 1 Corinthians 13 is an eschatological-prophetic instruction to a Christian community in a concrete historical situation. It not only gives meaning to Paul's teaching and paraenesis to the Corinthians, but is also important for the church at large. The chapter is not to be understood in a narrowly ethical way, because for Paul love was a metaphysical concept.

Chap. 13 is a radical recasting of the concept of the body developed in chap. 12 to explain the spiritual coherence and unity of the community's life. Love is both an ideal and a reality in experience and faith; a person both can and cannot experience the love described in 13:4-7. Because of our nature, the full reality of love cannot be experienced (see Romans 7). Love is a hypothetical reality, but love's deeds are real (without our nature being love). It is in faith and in community with Christ that the believer meets love as a reality, since love is identical with the image of Christ.—J.S.H.

982. [1 Cor 15] K. A. PLANK, "Resurrection Theology: the Corinthian Controversy Re-examined," *PerspRelStud* 8 (1, '81) 41-54.

In 1 Corinthians 15, Paul directed his argument against an enthusiastic belief in a realized eschatology. The kerygmatic section (15:1-11) not only provided the ground for Paul's argument but also opposed the dissociation of resurrection from death. Then Paul challenged the collapse of Christian hope into a hope "only in this life" or a "mere hope" (15:12-19) and called into question any premature appropriation of the resurrection that failed to take seriously the life of Christ as a "first fruits" (15:20-34). Finally, he preserved the futurity of the resurrection through images of discontinuity and countered flight from the world by envisioning a corporeal resurrection (15:35-58).—D.J.H.

983. [2 Cor] B. HANSON, "School of Suffering," *Dialog* 20 (1, '81) 39-45.

In 2 Corinthians, Paul teaches us four lessons about suffering: (1) The sufferer is not forgotten, because God cares and often expresses his care through the comfort given by other people. (2) Those who have received comfort from God in their suffering are called to give comfort to other sufferers. (3) Suffering Christians share in the suffering of Christ. (4) Suffering has the potential for being a means by which God's power is revealed to others.—D.J.H.

984. [2 Cor 3] M. D. HOOKER, "Beyond the Things that are Written? St Paul's Use of Scripture," *NTStud* 27 (3, '81) 295-309.

From our point of view, Paul's arguments in 2 Corinthians 3 do not stand up logically; they juxtapose conflicting images and interpretations of Exodus 34. But from Paul's perspective, the argument seemed proper and acceptable; he had used the well-known method of midrash pesher. In this case the apparent contradictions are in part due to the peculiarities of the OT passage. Furthermore, for Paul it was axiomatic that the true meaning of the OT had been hidden and was only made plain in Christ. In 2 Corinthians 3, Paul moved beyond the idea of Christ as the passive content of Scripture and saw him as the active agent.—D.J.H.

985. M. P. JOHN, "The jealousy of God—2 Cor 11.2," *BibTrans* 30 (4, '79) 447-448.

If the reader is to understand Paul's use of *zēloō* and *zēlos* in 2 Cor 11:2, it will be necessary to express their meaning as "tolerate no rivals" in light of the OT references to God's jealousy (Exod 20:5; 34:14; Deut 4:24; 5:9; 6:15; Josh 24:19; Nah 1:2).—D.J.H.

Galatians—Philemon

Gal 1:1-5, § 25-962.

Gal 2:3-5, § 25-946.

986. T. CALLAN, "Pauline Midrash: The Exegetical Background of Gal 3:19b," *JournBibLit* 99 (4, '80) 549-567.

The view that the Law was given through angels was known to Paul's contemporaries, but Paul was unique in explicitly linking the mediation of Moses with that of a multiplicity of angels and using the mediation of angels as a point against the Law. The term *mesitēs* in Gal 3:19b suggests that Paul had in mind two incidents of Moses' career: the weakness of the people at the giving of the Law, and the golden calf (see Exod 34:29). Gal 3:20a was intended as a comment on the last phrase of v. 19, making explicit at least part of the tension between the Law and God that was implicit in Moses' mediation of the Law, in order to contrast it in v. 20b with the oneness of God.—D.J.H.

987. F. SARACINO, "Forma e funzione di una formula paolina: Gal. 3,28," *RivistBib* 28 (4, '80) 385-406.

This analysis of Gal 3:28 with respect to form and function examines the larger context (3:1–4:31) and its structure before considering the more immediate context (3:15–29) and the two key words in vv. 16 and 29, *Abraam* and *sperma*. Then it takes up the formulation of 3:28 itself, calling attention to the recurrence of the stylistic phenomenon of "polar expression" (see Rom 1:14; 1 Cor 12:13). The triple opposition in Gal 3:28 is not unique as such in the Pauline corpus, but the last opposition (*arsen kai thēly*) is unique in the NT, where the phrase *andres kai gynaiques* usually expresses totality. In 3:28 Paul uses the literary cliché of a series of contrary terms to indicate totality and, in this case, particularity. To say that in Christ there is no multiplicity, that he is one person, is not an arithmetical statement. What Gal 3:28 abolishes is not classes, discrimination, or factions; instead it offers a completely decentered perspective on the person, anchored in the beyond-oneself.—S.B.M.

988. A. M. BUSCEMI, "Libertà e Huiiothesia. Studio esegetico di Gal 4, 1-7," *StudBibFrancLib Ann* 30 ('80) 93-136.

Drawing on A. Duprez's work on Gal 4:1-7 [see § 9-627], the article offers a more detailed and precise analysis of the pericope, defining its limits, describing its concentric structure, examining its vocabulary and syntax, and noting its structural characteristics. The second part gives a thematic analysis of Gal 4:1-7 with reference to the Author of freedom (Father, Son, and Spirit), freedom from the Law, and freedom and adoption. Unlike its treatment in other passages of Galatians (e.g. 2:4; 3:13-14), the concept of freedom in 4:1-7 is inserted into a larger theological schema. The freedom spoken of in Gal 4:1-7 refers not only to liberation but also to the new condition of adoption. Through its parallelism with the "elements of the world," *nomos* signifies the Law as a legalistic regime making everyone a slave to a system of precepts and obligations. Adoption is the positive aspect of Christian freedom and its central point.—S.B.M.

989. [Gal 5:13–6:10] P. BORGÉN, "Nomisme og libertinisme i Paulus' brev til galaterne" [Nomism and Libertinism in Paul's Letter to the Galatians], *TidsTeolKirk* 51 (4, '80) 257-267.

Against the background of the debate about the relation between nomism and libertinism in Galatians, Gal 5:13–6:10 is instructive when properly understood. There Paul was arguing neither against his opponents' libertinism nor against a libertine misunderstanding of his Law-free gospel. Rather, he was continuing his polemic against the opponents' demand for bodily circumcision and a life under the Law. His original missionary proclamation and exhortations to the Galatians not to follow lusts and pagan vices but to serve each other in love

were not, as the opponents asserted, tied to the observance of circumcision or the Law as a whole; they were tied to crucifixion with Christ, the Spirit's impulse, and life according to the law of Christ.—J.S.H.

990. [Gal 5:22] E. D. STOCKTON, "Fruit of the Spirit," *Studies in Faith and Culture* [Sydney] 4 ('80) 61-67.

The word *karpos*, when used metaphorically by the first Christians, represented a combination of attributes such as those listed in Gal 5:22 and elsewhere. This combination of attributes was a reproduction of what the Spirit had produced in Jesus. The term described a divine, radiant quality making God visible to the world, and was used as a criterion for detecting the work and presence of the Spirit in a person, activity, or way of life.—D.J.H.

991. [Eph 1:1] D. A. BLACK, "The Peculiarities of Ephesians and the Ephesian Address," *GraceTheolJourn* 2 (1, '81) 59-73.

The traditional, nonencyclical view of the epistle to the Ephesians best accounts for the textual variation in 1:1, the nonlocal flavor of the letter, the universal opinion that it was written to the Ephesians, and the weighty documentary evidence. The peculiarities of the letter are not conclusive reasons for rejecting the strong textual and historical testimony in favor of the Ephesian destination.—D.J.H.

992. L. RAMAROSON, "'La grande bénédiction' (Ep 1, 3-14)," *SciEsp* 33 (1, '81) 93-103.

The fundamental eulogy (Eph 1:3-6a, 9b-14) blessed God for his plan regarding the faithful. The eulogy referred to the two aspects of the plan (election to holiness, predestination to adoption), its purpose (to praise the glory of God), foundation (God's plan regarding the universe), and realization in time (reception of the inheritance by the Jews and of the Spirit by the Gentiles). The final redactor (or a predecessor) inserted Eph 1:6b-9a to focus attention on the theme raised in Col 1:13b-14, 20.—D.J.H.

993. D. COOK, "Stephanus Le Moyne and the Dissection of Philippians," *JournTheolStud* 32 (1, '81) 138-142.

In modern discussion on the unity of Philippians, it has become conventional to ascribe the beginning of the process of dissection to the 17th-century Leiden professor S. Le Moyne. But it is clear that none of the modern authorities has read what Le Moyne said about Philippians; the suggestion that the letter is a composite work and the sense of a sudden shift at Phil 3:1 are not Le Moyne's.—D.J.H.

994. A. DI MARCO, "Koinonia-Communio: Flp 2,1," *Laurentianum* 21 (3, '80) 376-403.

Koinōnia can refer to sharing, partnership, fellowship, etc., and should not be immediately identified in Phil 2:1 with communion. Biblical terms cover a plurality of meanings. Thus "to have the mind of Christ" means both to imitate Christ's example and to act because one is incorporated in him. The article concludes with an outline of the development of the term *koinōnia*.—J.J.C.

995. A. SPREAFICO, "*Theos/anthrōpos*: Filippesi 2,6-11," *RivistBib* 28 (4, '80) 407-415.

The purpose of this study is to isolate significant semantic relations in the surface and deep structures of the hymn in Phil 2:6-11. Once the limits of the pericope and its context have been

defined, the article analyzes the structural elements on a formal level: the parallelisms and oppositions between *ouk* and *alla*, the line of *morphē* from *theos* to *doulos-anthrōpos*, and the line of the governing verbs further specifying *morphē*. *Anthrōpos* is put at the center of the development as the fundamental element. The surface structure reveals a construction around a fundamental opposition between God-Lord and slave-man. An analysis of these key terms discloses two sign-systems: one spatial (above/below), the other qualitative (divinity/humanity, power/dependence, life/mortality). These systems are the generative matrix of the semantic development of Phil 2:6-11, whose movement is an opening toward a new and continuous manifestation of the *doxa* of the Father.—S.B.M.

996. C. L. MEARNs, "Early Eschatological Development in Paul: the evidence of I and II Thessalonians," *NTStud* 27 (2, '81) 137-157.

Paul and his earliest converts believed in an almost entirely realized eschatology, i.e. that the realization of the kingdom of God had been effected by Jesus immediately after his death. Examination of 1-2 Thessalonians suggests that the development of a futurist eschatology in the primitive church was stimulated by the convergence of four factors: (1) the impact made by the increasing number of Christians who were dying, (2) the need Paul felt to counter and correct the radical realized-eschatological and charismatic enthusiasm of his converts in Thessalonica and Corinth, (3) Paul's modification of the teaching on the imminent Day of the Lord and his introduction in 2 Thessalonians of a "signs scheme" before the Last Day, and (4) the vivid expectation aroused by the Caligula episode in A.D. 40, which could only be put down by the Day of the Lord.—D.J.H.

997. R. F. COLLINS, "The Faith of the Thessalonians," *LouvStud* 7 (4, '79) 249-269.

Examination of Paul's use of *pistis* and its cognates in 1 Thessalonians (1:3, 7, 8; 2:4, 10, 13; 3:2, 5, 6, 7, 10; 4:14; 5:8) shows that faith, accompanied with love and hope, characterizes the eschatological existence of Christians in the presence of the Lord Jesus and God the Father. This existence is predicated on acceptance of the gospel, confession of faith, and baptism. Those who have such faith do not exist in isolation from each other, since Paul constantly refers to "the believers" in the plural and readily identifies himself as one of those who believe. This faith is dynamic, contributes to a new self-image, takes the salvific activity of God as the ground of trust, and goes together with knowledge.—D.J.H.

998. [1 Thes] R. F. COLLINS, "Paul's First Reflections on Love," *Emmanuel* [New York] 87 (2, '81) 107-113.

This examination of *agapē* and associated terms in 1 Thessalonians discusses love in relation to faith and hope, love as characteristic of Christian life, love within the community and beyond it, and the community as "beloved by God."—D.J.H.

999. R. E. H. UPRICHARD, "The Person and Work of Christ in 1 Thessalonians," *EvangQuart* 53 (2, '81) 108-114.

The Christology of 1 Thessalonians is similar to that of the other Pauline epistles. Where differences occur, they are differences of emphasis rather than of kind. This view is confirmed by the application of Christ's work to believers with respect to the spiritual life, instructions, and sanctification. It is also evident from what is said about the position attributed to Christ in relation to God, the high rank given to Christ, and the significance of the titles used to describe him.—D.J.H.

1000. H. BOJORGE, "El poncho de San Pablo. Una posible alusión a la sucesión apostólica en II Timoteo 4,13," *RevistBíb* 42 (4, '80) 209-224.

Is the reference to Paul's cloak in 2 Tim 4:13 merely a personal note or something more? The article establishes what Paul says in the verse and then asks whether he might have insinuated a further meaning into it. After discussing the theological symbolism of dress and the "archaeology" of the cloak, the article concludes by finding a possible allusion to an apostolic succession from Paul to Timothy in the request for the cloak.—S.B.M.

Hebrews

1001. J. C. McCULLOUGH, "Some Recent Developments in Research on the Epistle to the Hebrews: II," *IrBibStud* 3 (1, '81) 28-45.

This second installment [see § 25-221] in a survey of research on Hebrews first considers the use of the OT: what text the author of Hebrews used, and what exegetical principles he followed. The second part focuses on the meaning of *diathēkē* in the epistle and on the interpretation of Heb 6:4-6. Progress has been made toward understanding the use of the OT in Hebrews, the literary structure of the epistle, and the religious and cultural milieu in which it originated.—D.J.H.

1002. N. H. YOUNG, "The Gospel according to Hebrews 9," *NTStud* 27 (2, '81) 198-210.

(1) The expression *ta hagia* in Heb 9:8, 12, 24, 25 refers unequivocally to the holy of holies, heaven itself, the presence of God. (2) The writer's concern in 9:1-10 is to assert the impotence of the old levitical system. (3) In 9:11-14, he sets forth Christ as the great eschatological high priest of a dramatic new order. (4) Just as the old-covenant ritual order was inaugurated by blood, so the new-covenant order (*ta epourania*) was consecrated by blood. But the superior new regime required a superior sacrifice to establish it—the sacrifice of Christ (9:23). (5) The sacrifice (*prosphora*) of Christ that inaugurated this eschatological new-covenant order admits of no extension into the heavenly realms.—D.J.H.

1003. [Heb 9:16] M. P. JOHN, "Covenant—Testament—Will," *BibTrans* 30 (4, '79) 448.

One way of reducing the possible confusion caused by the wordplay on *diathēkē* in Heb 9:15-20 is to translate the term by the phrase "covenant or will" in 9:16.—D.J.H.

Heb 11:17, § 25-906.

Catholic Epistles

1004. R. BARTNICKI, "Problem autorstwa listu Jakuba (Problem des Verfassers des Jakobus-briefes)," *CollTheol* 50 (4, '80) 61-72.

The author of the letter of James was most likely a Jewish Christian who spoke Greek from childhood and lived outside Palestine. The letter was probably composed between A.D. 70 and 130.—J.P.

1005. M. J. TOWNSEND, "Christ, Community and Salvation in the Epistle of James," *EvangQuart* 53 (2, '81) 115-123.

In addition to its major emphasis on practical action, the epistle of James makes a theological

contribution by its description of Jesus as Lord, its designation of other members of the Christian community as "brothers," and its ethics of grace.—D.J.H.

Jas 2:14-26, § 25-967.

1006. P. E. DETERDING, "Exodus Motifs in First Peter," *ConcJourn* 7 (2, '81) 58-65.

Numerous allusions to ancient Israel's exodus from Egypt, the wanderings in the Sinai wilderness, and the fulfillment of God's promise to give his people the land of Canaan are scattered throughout 1 Peter. Attention to these motifs enables us to acquire a more profound understanding of the apostle's message.—D.J.H.

1007. G. E. KIRK, "Endurance in Suffering in 1 Peter," *BiblSac* 138 (549, '81) 46-56.

In 1 Peter, the apostle discusses situations calling for endurance, Christ's example of endurance, attitudes and actions in the midst of suffering, and the purposes of endurance in suffering. Endurance in suffering is possible in light of one's eternal reward and the example of Christ.—D.J.H.

1008. R. PIETRANTONIO, "Sacerdocio corporativo y ministerios eclesiales en la 1. Carta de Pedro," *RevistBib* 42 (4, '80) 195-208.

This exposition of corporate priesthood and ecclesial ministries in 1 Peter first examines the references to baptism as initiation into the church and their significance for understanding the genre and structure of the document. Then it discusses corporate priesthood in 1 Pet 1:13-2:3 and 2:4-10, the manifestation of corporate priesthood in spiritual sacrifice, and special ministries (prophets, evangelists, deacons, presbyters, the young men). The incorporation of baptized persons into a body of priests means that the community itself is priestly, not that each person is a priest.—S.B.M.

1009. [1 Pet 2:21-23] D. E. HIEBERT, "Following Jesus," *Direction* 10 (2, '81) 33-37.

Jesus assumed the position of leader and model for those who responded to his call. 1 Pet 2:21-23 contains one of the most complete NT statements concerning Christ's example and the Christian life. Christ the example is only for those who have first accepted him as Savior.—D.J.H.

1010. P. R. RODGERS, "The Longer Reading of 1 Peter 4:14," *CathBibQuart* 43 (1, '81) 93-95.

After *anapauetai* in 1 Pet 4:14, the Textus Receptus adds *kata men autous blasphemēmeitai, kata de hymas doxazetai*. This reading is supported by several ancient manuscripts and conforms to the style and vocabulary of 1 Peter. The longer text of 1 Pet 4:14 blames not the Christians but their Jewish persecutors for blaspheming the name of God (see Isa 52:5).—D.J.H.

1-3 Jn, § 25-1016.

1011. O. TUÑÍ, "Motivacions ètiques de la 1Jn: La 1Jn i el Jesús històric," *RevistCatTeol* 4 (2, '79) 285-308.

The opponents criticized in 1 John celebrated the achievement of salvation but forgot Jesus. Their spiritualist morality corresponded completely to their glorious Christology and consisted

of generalities, or ideologies. The author of 1 John showed great interest in the historical Jesus and rooted the epistle's Christian moral teaching in observing Jesus' commands and his word, remaining within his doctrine, and behaving as he did.—D.J.H.

1 Jn, § 25-904.

1012. [1 Jn 5:7-8] H. J. DE JONGE, "Erasmus and the Comma Johanneum," *EphTheolLouv* 56 (4, '80) 381-389.

The story that Erasmus promised to insert the Johannine comma into 1 Jn 5:7b-8a if it could be shown to him in a single Greek manuscript has no foundation in Erasmus's works. Consequently, it is highly improbable that he included the disputed passage because he considered himself bound by such a promise. Furthermore, it cannot be shown from Erasmus's works that he suspected Codex Britannicus (min. 61) of having been written in order to force him to include the Johannine comma.—D.J.H.

1013. C. D. OSBURN, "The Text of Jude 5," *Biblica* 62 (1, '81) 107-115.

Both internal evidence and transcriptional probability cohere with the external data to favor the originality of the reading *hapax panta hoti Iēsōus* in Jude 5. The reference to the preexistent Jesus accords well with Jude's christological understanding and with the context.—D.J.H.

Revelation

1014. J.-N. ALETTI, "Essai sur la symbolique céleste de l'Apocalypse de Jean," *Christus* [Paris] 28 (109, '81) 40-53.

After discussing the terms used in Rev 4:1-2, the article describes the book's teachings on heaven and on the centripetal (liturgical) and centrifugal (punitive and salvific) activities of its inhabitants. The final section explores the symbolic and imaginative character of Revelation.—D.J.H.

1015. R. BAUCKHAM, "The Worship of Jesus in Apocalyptic Christianity," *NTStud* 27 (3, '81) 322-341.

Revelation and *Ascension of Isaiah* are explicit in their treatment of Jesus as worthy of divine worship; at the same time they are alert to the dangers of infringing on monotheism by worshiping creatures. Both works contain a vision of the worship of Christ in heaven and a prohibition of the worship of angels. Since there seems to be no direct literary dependence between the two works, it is likely that this combination was typical of the apocalyptic Christian circles that they represent—a Christianity expressing its faith in terms drawn from the tradition of Jewish apocalypticism and Merkabah mysticism.—D.J.H.

1016. O. BÖCHER, "Johanneisches in der Apokalypse des Johannes," *NTStud* 27 (3, '81) 310-321.

There are striking similarities between the teachings of Revelation and those of Jn and 1-3 John regarding the world, God, Christology, good and evil spirits, ecclesiology, anthropology, ethics, and even eschatology. Differences are apparent especially in their uses of the following five concepts: light/darkness, Logos, lamb/ram, bride/bridegroom, and manna. These writings reflect a common body of prophetic-apocalyptic Jewish-Christian tradition that was faithfully

preserved by the author of Revelation and decisively changed by the Evangelist in a demythologizing, abstract, intellectualizing, and gnosticizing manner.—D.J.H.

1017. M. D. GOULDER, "The Apocalypse as an Annual Cycle of Prophecies," *NTStud* 27 (3, '81) 342-367.

Revelation follows the order of Ezekiel to a marked extent. The fact that the two books keep in step suggests a liturgical rather than a literary explanation. Such an explanation survives the draconian test of a general alignment of Revelation with the Jewish calendar. This indicates that the structure of Revelation is primarily governed by the liturgical year of festivals and holy days, with the Lord's prophecies and Ezekiel as secondary forces. John saw himself as a prophet like one of the OT prophets; Isaiah, Jeremiah, and the Twelve Prophets are all used in cycle like Ezekiel.—D.J.H.

1018. A. LANCELLOTTI, "Predominante paratassi nella narrativa ebraizzante dell'Apocalisse," *StudBibFrancLibAnn* 30 ('80) 303-316.

An insufficiently observed phenomenon in the hebraizing language of the book of Revelation is the extraordinary frequency of the coordinating conjunction *kai*. Aside from chaps. 2-3 (which are epistolary in genre), the 354 remaining verses of Revelation, consisting of "prophetic" material presented in narrative form, contain some 600 propositions introduced by the conjunction *kai* (a frequency of 1.69 per verse). The article treats the occurrences of *kai*-propositions in the Johannine corpus, comparing them statistically with analogous occurrences in the NT narrative writings and with the *waw*-propositions in the OT. Then it examines two other typically Greek constructions (*de*, and the participial hypotaxis) in the Septuagint. The frequent use of narrative *kai* in Revelation in a manner analogous to the Hebrew *wayyiqṭōl*-construction clearly demonstrates the Hebraic character of the book's narrative style.—S.B.M.

1019. L. MONLOUBOU, "Bulletin d'Ecriture Sainte. A propos de deux livres récents: l'Apocalypse de Jean et sa structure," *EspVie* 91 (6, '81) 81-88.

Taking as its starting point P. Prigent, "*Et le ciel s'ouvrit*" (1980) and J. Lambrecht (ed.), *L'Apocalypse johannique et l'Apocalyptique dans le Nouveau Testament* (1980), this article first notes the structural significance of the succession of themes in the book of Revelation and the importance of the distinction between Jews and Gentiles. The second part discusses twenty-one characteristics of apocalyptic thought as exemplified in Revelation and other writings.—D.J.H.

1020. A. SATAKE, "Inklusio als ein beliebtes Ausdrucksmittel in der Johannesapokalypse," *AnnJapanBibInst* 6 ('80) 76-113.

In the book of Revelation, the device of *inclusio* is used on several levels: words (1:8; 1:9; 3:12; 18:20; 4:5), sentences (2:5; 2:10; 3:5; 6:12-14; 16:18-21; 22:6-7; 22:12-15; 3:8-10; 2:2-3), and narratives (12:1-17 [see § 21-531]; 8:2-6; 15:1-8; 10:1-11). Frequently it serves to express the author's dualistic outlook.—D.J.H.

1021. U. VANNI, "Gli apporti specifici dell'analisi letteraria per l'esegesi e l'attualizzazione ermeneutica dell'Apocalisse," *RivistBib* 28 (3, '80) 319-335.

After defining literary analysis, exegesis, and hermeneutical actualization, this investigation of Revelation selects certain passages for analysis with respect to grammatical formation (1:4a;

5:6), style (4:1-10; 14:14-20; 19:1-8), and typical literary genres (the liturgical dialogue in 1:4-8, the letters to the seven churches, the liturgical drama in 18:1-24). Between literary analysis and structuralist analysis there is a continuity and reciprocity in the attempt to rediscover Revelation as a literary work.—S.B.M.

1022. U. VANNI, "Il simbolismo nell'Apocalisse," *Gregorianum* 61 (3, '80) 461-506.

The symbolism in the book of Revelation revolves around the cosmos, upheavals in nature, animals, anthropology, colors, and numbers. Each of these categories expresses something new: the cosmos pointing to renewal and divine transcendence, the cosmic upheavals signifying God's presence in human history on the way to eschatological renewal, etc. The three fundamental structures given to the symbolic constants can be described as coherent and continuous, discontinuous, and redundant. The reference to a reader and a group of listeners in Rev 1:3 underlines the role of the interpreter of the *mystērion*.—D.J.H.

1023. J. F. WHEALON, "New Patches on an Old Garment: The Book of Revelation," *BibTheolBull* 11 (2, '81) 54-59.

The parts of Revelation that are enclosed by the epistolary introduction (1:1-3:22) and conclusion (22:8-21) originally comprised a Jewish apocalypse, preserved without major editing. The apocalypse, presented in Rev 4:1-22:7, incorporated fourteen parenthetical glosses interpreting the Jewish text for Christian readers. In both date and message, it was similar to 4 *Ezra* and 2 *Baruch*.—D.J.H.

1024. C. WOLFF, "Die Gemeinde des Christus in der Apokalypse des Johannes," *NTStud* 27 (2, '81) 186-197.

In the book of Revelation, what is essential for the church is to wait for the consummation of the salvation that has already begun and is shaping its life. The content of salvation is community with Christ, the giver of salvation. This means sharing in suffering for the present; what is expected in the future is participation in the fullness of Christ's glory. The whole way of Christ is understood under the sign of *pro nobis*. The community already has access to the celebration of God's saving activity.—D.J.H.

1025. A. YARBRO COLLINS, "The Revelation of John: An Apocalyptic Response to a Social Crisis," *CurrTheolMiss* 8 (1, '81) 4-12.

The occasion for writing the book of Revelation seems to have been the perception of a fourfold social crisis involving (1) a painful split with local Jewish communities, (2) rejection of the surrounding Greco-Roman civic life and culture, (3) hostility toward Rome and a sharp sense of threat from its agents, and (4) resentment at the disparate degree of wealth and privilege enjoyed by the provincial elite in relation to the ordinary people of Asia Minor. Revelation produced a catharsis by means of both individual symbolic narratives and the structure of the book as a whole with its pattern of persecution, judgment, and salvation. The author was very likely a charismatic, eschatological prophet of the kind attested in Mt and *Didache*. He wished to create a community that would see its situation in dualistic terms and focus its life together in the liturgy.—D.J.H.

1026. E. CORTÈS, "Una interpretación judía de Cant 5,2 en Ap 3,19b-20," *RevistCatTeol* 4 (2, '79) 239-258.

In various Jewish midrashic and targumic texts, the knocking at the door in Cant 5:2 was

interpreted allegorically as seeking conversion. This early tradition explains the appearance of the theme of conversion in Rev 3:19b alongside the allusions to Cant 5:2 in Rev 3:20.—D.J.H.

Rev 11:2-3, § 25-893.

1027. G. K. BEALE, "The Danielic Background for Revelation 13:18 and 17:9," *TynBull* 31 ('80) 163-170.

The idea of eschatological insight in chaps. 2, 9, 11, and 12 of Daniel is the best background against which to understand the combination of *nous* and *sophia* in Rev 13:18 and 17:9. John understood the Christians as the prophesied *maškilîm* standing in the midst of flatterers and in danger of being seduced by them.—D.J.H.

BIBLICAL THEOLOGY

1028. M. BOUTTIER, "Bulletin de Nouveau Testament: Théologies," *EtudThéolRel* 56 (2, '81) 307-331.

The preceding installment in this bulletin of NT research focused on Jesus and the Gospels [§ 24-46]. This installment describes and evaluates twenty-two books on various aspects of NT theology: general surveys (nine books), origins (five), Pauline "extensions" (five), and beyond the NT (three). Reflections on the task of NT theology conclude the article.—D.J.H.

1029. H. HÜBNER, "Biblische Theologie und Theologie des Neuen Testaments. Eine program-matische Skizze," *KerDog* 27 (1, '81) 2-19.

Since the quest for the center of OT theology is still under discussion, it is not yet advisable to outline a biblical theology of both Testaments that relates the theological statements in the OT and the NT to each other. But some progress can be made by investigating those theologies contained in the NT whose subject is the OT. The basic question ought to be, How did the NT authors treat the OT theologically? This program is illustrated with reference to Mt and Romans.—D.J.H.

Christology

1030. O. BETZ, "Christologische Probleme in der heutigen Theologie," *TheolBeitr* 12 (1, '81) 5-20.

The major causes of the exegetical chaos surrounding Christology today are a hypercritical application of the form-critical method and a lack of knowledge about Judaism in the NT period. This situation has given rise to unjustified doubts about Jesus' messianic self-consciousness, Jesus' readiness to accomplish atonement for sins through his death, the Lord's Supper as originating in Jesus' words at his final Passover meal, and the fundamental unity of NT theology.—D.J.H.

1031. G. COLWELL, "The Divinity of Jesus Christ," *Crux* 17 (1, '81) 2-7.

Examination of the NT evidence about what Jesus said and did, and about what others said and did in response to him, shows that he is portrayed as a divine person coequal with the Father. The question that remains is not whether the NT teaches the divinity of Jesus, but whether we are going to believe it.—D.J.H.

1032. J. COPPENS, "Où en est le problème de Jésus 'Fils de l'homme,'" *EphTheolLouv* 56 (4, '80) 282-302.

After a bibliographic supplement to the author's *De Menschenzoon-Logia in het Markus-Evangelie* (1973), the article discusses recent research on the Son of Man and offers six provisional conclusions: (1) Jesus undoubtedly used "Son of Man" as a title. (2) Those sayings that concern a figure whose coming will mark the end of time and the arrival of God's kingdom have the strongest claim to authenticity. (3) Jesus seems to have referred directly to the Danielic Son of Man, but the connection with *1 Enoch* 37-71 is not definitively established. (4) The context in which Jesus used the expression was that of the fullness of time and the coming of God's kingdom, not that of Israel's future viewed from the perspective of corporate personality. (5) Jesus' use of the title to point to certain of his actions as anticipating the coming of God's kingdom cannot be excluded. (6) The problem of the title's presence in the passion predictions is more difficult to resolve.—D.J.H.

1033. J. A. FITZMYER, "Nouveau Testament et christologie. Questions actuelles," *NouvRev Théol* 103 (1, '81) 18-47.

An expanded and updated version of a study published in *ChicStud* 17 (1, '78) 75-104 [see *NTA* 22, p. 324], this article responds to questions concerning the relation between the Gospel accounts and Jesus' words and deeds; the extent of our information about the Jesus of history; the major themes of Jesus' preaching; the content of Jesus' teaching on the kingdom of God; the contemporary interpretation of Jesus' sayings, parables, and Sermon on the Mount; the contemporary interpretation of the miracle stories; the assignment of responsibility for Jesus' death; and the different Christologies in the NT. [To be continued.]—D.J.H.

1034. R. H. FULLER, "Jesus Christ as Savior in the New Testament," *Interpretation* 35 (2, '81) 145-156.

The various interpretations of the cross, even in the NT, all refer to one constant: the cross as Jesus' supreme offer of salvation to his own. The soteriological data of the NT fall into three classes: (1) the actual Jesus-event, (2) its proclamation and celebration in kerygma and liturgy, and (3) the theological reflection of the NT writers on these data. The problem is how to relate the hermeneutical task to the three classes of data.—D.J.H.

1035. G. JOHNSTON, "Christ as Archegos," *NTStud* 27 (3, '81) 381-385.

The christological title *archēgos* (see Acts 3:15; 5:31; Heb 2:10; 12:2) should be regarded as equivalent to the Hebrew title *nāšî* and translated as "prince." It represents one of the strands in the primitive Christology that saw Jesus as the fulfillment of the Davidic hope.—D.J.H.

1036. N. KING, "Expectation: Jesus in the Old Testament," *Way* 21 (1, '81) 14-21.

The OT should be regarded as properly Christian because it tells of God's working in human history, it was taken seriously by Jesus and the first Christians, the earliest apostolic preaching was couched in terms of the OT, and the OT creates and expresses an expectation of which Jesus is the undiscerned object. For the NT authors Jesus was the fulfillment of the OT promise, and so it was evident to them that the whole OT was in some sense or other about him. Nevertheless, their approach to the intentions of the OT authors was relatively restrained.—D.J.H.

1037. G. MARCHESI, "Gesù di Nazareth: tu chi sei? La coscienza filiale del Cristo," *CivCatt* 132 (3137, '81) 429-443.

The question of whether and how Jesus was aware, on the human level of his historical existence, of being the eternal Son of the Father recalls Jn 8:25 ("Who are you?") and other Gospel passages that attest to the extraordinary impression made by Jesus' words and deeds on his contemporaries. Taking the recent declaration of the International Theological Commission on certain questions concerning Christology as its starting point, the article discusses Jesus' self-consciousness in light of the NT data, the christological titles, and especially the title "Son of God." Through the christological titles, the primitive Christian community made explicit the implicit Christology historically lived and existentially revealed by Christ. Subsequent conciliar dogmatic definitions were theological interpretations that attempted to get at the fundamental truth confessed by Peter before Easter: "You are the Christ" (Mk 8:29).—S.B.M.

1038. P. POKORNÝ, "Christologie et Baptême à l'Époque du Christianisme Primitif," *NTStud* 27 (3, '81) 368-380.

In the period of experimental communication, the first Christians expressed the importance of Jesus in different ways. But the confession that Jesus had been raised from the dead became the integrating element of Christology and the most adequate and effective expression of Christian faith. Even though baptism was not a major factor in Jesus' activity, after Easter it became the means of union with the person and history of Jesus. John the Baptist conceived baptism as the last occasion for reform before the imminent eschatological judgment. But the early Christians understood baptism in the name of Jesus as a sign of the elevation of Christ and as an assurance of their capacity to live in the hope of his final epiphany. Baptism became the Christian rite of entrance because it could be used in the service of Christology and the resurrection.—D.J.H.

1039. T. E. POLLARD, "Exit the Alexandrian Christ. Some Reflections on Contemporary Christology in the Light of New Testament Studies," *Colloquium* 13 (1, '80) 16-23.

Critical study of the NT demands that we go beyond those NT passages on which Alexandrian Christology was based to the many other christological affirmations of the NT and to the Jesus of the Synoptic Gospels. Particular attention is given to the Christologies developed by H. Küng, J. Sobrino, and J. P. Mackey.—D.J.H.

1040. J. M. REESE, "Christ as Wisdom Incarnate: Wiser than Solomon, Loftier than Lady Wisdom," *BibTheolBull* 11 (2, '81) 44-47.

The few links between the Jesus of the Synoptic Gospels and personified Wisdom (see Mt 11:2-19, 25-30; 23:34-39) warn us against seeing the application of this schema to Christ as something that happened naturally. The two writers who stressed opposition between Jesus and the world—namely, Paul and John—celebrated the preexistence of Jesus most strongly and presented him in language that recalled the qualities of Lady Wisdom.—D.J.H.

1041. D. SPADA, "L'importanza dell'evento pentecostale nel processo di riconoscimento della divinità di Gesù," *EuntDoc* 33 (2, '80) 215-271.

It was not the resurrection but the coming of the Spirit at Pentecost that was decisive for the disciples' confession of Jesus' divinity. This can be deduced from Acts (e.g. 2:32-36; 5:30-32; 9:17-22) and Paul's letters (e.g. 1 Cor 1:24; 2:10-12). Jesus' preexistence is clear in Paul's letters

(Gal 4:4-6; Rom 8:3-4; Phil 2:6-11), 1 Peter (2:21-25), and the Synoptic Gospels (Mk 9:7 parr.). His consciousness of being the heavenly Son of Man (e.g. forgiving sins in Mk 2:1-12 and Lord of the Sabbath in Mk 2:23-3:6 parr.) implies a divine nature, as do the Father's witness (Mk 1:11 parr.) and the titles "Lord" (Mt 20:30, 31, 33) and "Christ" (Mk 8:27-30 parr.). Finally, there are references to the divinity of Jesus in Heb 1:1-4; Jn 1:1-14; and Rev 19:11-18; 22:13, 17, 20.—J.J.C.

Church and Ministry

1042. L. W. COUNTRYMAN, "Christian Equality and the Early Catholic Episcopate," *Angl TheolRev* 63 (2, '81) 115-138.

The equality of believers, regardless of all worldly distinctions that might persist outside the church, was one of the pervasive themes of emergent catholic Christianity and its NT antecedents. Through their emphasis on equality, the early Christians separated themselves and their community from the highly stratified life of the Roman world. Nevertheless, they expected their converts to continue observing the social distinctions of contemporary culture in a basic way. Slaves continued to be slaves, and women continued to be subordinate to their husbands. Furthermore, official ministers were accorded special status in the church—a distinction based not on worldly prestige but on religious qualities or endowments. V. Turner's concepts of liminality and *communitas* help to show that these attitudes were not altogether in conflict: After the church had extended the original experience of liminal equality in baptism to an attempt at living permanently in some semblance of *communitas*, the inequality of the clergy became a condition for preserving the basic sense of the equality of the people.—D.J.H.

1043. H.-J. KLAUCK, "Die Hausgemeinde als Lebensform im Urchristentum," *MünchTheol Zeit* 32 (1, '81) 1-15.

The first part of this article is devoted to an examination of NT texts that shed light on the phenomenon of the house church in early Christianity (with special attention to the Pauline expression *hē kat' oikon ekklēsia*). The second part surveys analogous phenomena in the Hellenistic world, e.g. Greco-Roman domestic and private cults, and the cultic aspect of the home in contemporary Judaism. The immediate model for the house church was the house synagogue, but features of the Greco-Roman private cults were also incorporated. Sociologically, the house churches exhibited the characteristics of small groups (from ten to thirty persons): frequency of interaction, personal contact, affective relations, common goals and norms, role differentiation, and solidarity with respect to the outside world. They functioned as cornerstones of the local church; as supports for missionary activity; and as gathering places for the celebration of the Eucharist, for prayer, and for catechetical instruction. They actualized to a large extent the message of fellowship and diminished the distinction between rich and poor among their members.—E.G.B.

1044. G. W. KNIGHT, "The Ordination of Women: NO," *ChristToday* 25 (4, '81) 260-263.

With regard to the role of women in the church, the NT makes a twofold declaration: Men and women stand equal in Christ (Gal 3:28), but women are not to lead and teach either the church corporate or men in the church (1 Tim 2:11-14; 1 Cor 14:35-36). Prohibiting women from headship in the church must be taken as the permanent and universal teaching of the word of God.—D.J.H.

1045. R. MORGAN, "The One Fellowship of Churches in the New Testament," *Concilium* 144 ('81) 27-33.

The fact that the divisive issue of whether Gentile Christians should keep the Mosaic Law did not lead to a formal break in the first-generation church permits us to speak of a fellowship of churches in the NT. After A.D. 70, the Christian groups represented by Matthew and John were expelled from the synagogues and needed to reassert their identity in a world that was not coming to a rapid end. Before the end of the 1st century, gnosticism had become a more serious threat to Christian fellowship than the judaizing controversy. The most fundamental presupposition of NT ecclesiology was that the church was one: The local communities belonged to a larger whole. But this larger whole was defined theologically with reference to Christ, not yet institutionally.—D.J.H.

1046. A. H. STOUFFER, "The Ordination of Women: YES," *ChristToday* 25 (4, '81) 256-259.

The Bible teaches the equality of male and female in creation, the fall, Christ, Pentecost, society, ministry, the diaconate, and ruling. Fidelity to Scripture demands that women be allowed to exercise teaching and authority to the fullest extent of their gifts, without unbiblical restrictions based on sex.—D.J.H.

1047. E. TESTA, "L'investitura della funzione apostolica per mezzo di apocalisse," *StudBib FrancLibAnn* 30 ('80) 137-158.

According to Peter in Acts 1:21-26, having witnessed the historical Jesus is a condition for inclusion among the Twelve. According to Paul, apostleship does not require having seen and heard the Lord physically (2 Cor 5:16); an apocalyptic vision and hearing suffice (1 Cor 9:1). These two views of apostleship are not incompatible. The only difference between them is in the origin of their missions: that of the Twelve from contact with the historical Jesus, and that of the apocalypticists from anticipation of the final and glorious revelation of the kingdom of God on earth. In establishing this thesis, the article discusses the revelation of the kingdom to the "little ones" (Mt 11:25-27; Lk 10:21-22, 24), the revelation of the Messiah to Peter (Mt 16:17-19), and the revelation of the "mystery of the nations" to Paul. In addition to the apostleship of the disciples commissioned by the historical Jesus, who were his witnesses from the baptism to the resurrection, there is a second, parallel apostleship of the "little ones" (including Cephas and Paul). This second apostleship is apocalyptic and is based on the revelation made by the Father and the glorified Christ.—S.B.M.

1048. K. WALF, "Das jüdische Schaliach-Institut. Rechtsinstitut und Vorbild des Apostelamtes?" *CristStor* 1 (2, '80) 391-399.

A review of research on the relation between the Jewish concept of *šālîaḥ* and the early Christian idea of apostleship leads to two conclusions: (1) It is not at all certain that *šālîaḥ* represents a genuine legal institution in Judaism. (2) The missionary task was essential to Christian apostleship, whereas the task of the *šālîaḥ* was to ensure the cohesion of Judaism after the destruction of the Temple.—D.J.H.

Various Themes

1049. S. E. BALENTINE, "The Interpretation of the Old Testament in the New Testament," *SWJournTheol* 23 (2, '81) 41-57.

The methods used to interpret the OT in the NT (actualization, allegory, pesher, eschatologi-

cal fulfillment) were rooted in exegetical procedures operative in contemporary Judaism. The NT interpretation of the OT differed primarily in its christological orientation; it used the OT to support, defend, and advance Christian goals.—D.J.H.

1050. R. J. BAUCKHAM, "The Delay of the Parousia," *TynBull* 31 ('80) 3-36.

The Jewish apocalyptists held their belief in an imminent eschaton in paradoxical tension with the fact of its delay. Rabbi Eliezer ben Hyrcanus attributed the delay to Israel's failure to repent. The author of 2 *Baruch* appealed both to God's sovereignty and to his long-suffering. According to 2 Pet 3:8-9, God is not late in fulfilling his promise (see Ps 90:4; Hab 2:3) but restrains his anger in order to give his people (now the Christians) time to repent. The author of Revelation placed the apocalyptic traditions about the delay of the parousia in the context of martyrdom and the cross of Christ.—D.J.H.

1051r. F. F. BRUCE, *Peter, Stephen, James, and John* [NTA 25, p. 99].

B. SANDERS, "Non-Pauline Christianity: A Review," *Journal of Religious Thought* [Washington, DC] 37 (2, '80-'81) 68-72.—This book aids our understanding of non-Pauline Christianity in its variety and uniqueness, thus providing a broader perspective on early Christian experience. But the selection of issues and the analysis of the material raise some questions about the conclusions. Extraneous considerations too often guide the assessment of the texts, and more attention is given to individual leaders than to the literature and concerns of the non-Pauline circles.—D.J.H.

1052. G. CORCORAN, "Slavery in the New Testament II," *MillStud* 6 ('80) 62-83. [See § 25-264.]

The interpretation of 1 Cor 7:21 as urging slaves to remain in slavery even if the opportunity of freedom presented itself is supported by grammatical, syntactical, and contextual considerations. S. S. Bartchy's interpretation in *Mallon Chrēsai* (1973) is well argued but not inevitably convincing. The general attitude toward slavery in the NT was one of acceptance, so much so that it was never seen as a social problem.—D.J.H.

1053. J. K. COYLE, "Empire and Eschaton. The Early Church and the Question of Domestic Relationships," *ÉglThéol* 12 (1, '81) 35-94.

A close look at the data on the family from the NT and patristic periods shows that the attitudes of the early Christians were not at all uniform. An apocalyptic outlook that gave domestic concerns decidedly short shrift existed alongside a rebuttal of accusations that Christians cared nothing for the ordinary human institutions underpinning society. The eventual result was to be a Christian "double-think" with regard to the value of such institutions.—D.J.H.

1054. G. DANESI, "Fratello e straniero: riflessioni biblico-teologiche sull'emigrazione," *RassTeol* 21 (5, '80) 337-350.

According to the Mosaic Law, Israelites were obliged to help their compatriots (e.g. Deut 15:17) and to aid Gentiles sojourning in their midst (Deut 10:18-19). The tendency toward universalism is developed in later writings, especially the Prophets (e.g. Isa 2:2-5; Mic 4:1-3). In the NT the duty of helping those in need is clear from the commandment to love one's neighbor (Mt 22:37-40), and all persons are defined as neighbors (Eph 2:11-13, 19).—J.J.C.

1055. G. DAUTZENBERG, "Neutestamentliche Ethik und autonome Moral," *TheolQuart* 161 (1, '81) 43-55.

This consideration of the relationship of NT ethical teaching to A. Auer's *Autonome Moral und christlicher Glaube* (1977) first examines the distinction between a secular ethic and a religious ethic. Then it explores the NT correspondences to the autonomous foundation of secular ethical teachings: the state of the discussion, the sapiential starting point of Jesus' ethic and its significance for the foundation of an autonomous morality, the continuing impact of the sapiential starting point in the post-Easter Jesus-tradition, and the teaching on loving one's enemies.—D.J.H.

1056. A. DE VILLALMONTE, "El Nuevo Testamento ¿conoce el 'pecado original'?" *EstFran* 81 (369, '80) 263-353.

After reviewing the debate that has been conducted since 1950 about whether original sin is a biblical teaching, the article discusses the kerygma of salvation in the NT, the root of the human incapacity to obtain salvation, the origin of the historical situation of sin in human beings, and the function of Adam in the history of salvation according to the NT. The NT does not know the theological doctrine of original sin, and the integral proclamation of the message about Christ the Savior does not demand acceptance of this traditional teaching.—D.J.H.

1057. S. DE VRIES, "Time in the Bible," *Concilium* 142 ('81) 3-13.

The only meaningful distinction that can be applied to the biblical data on time is the distinction between a quantitative approach (time as a succession of essentially commensurate entities) and a qualitative approach (time as a succession of essentially unique, incommensurate experiences). It is the qualitative approach that most centrally underlies biblical historiography, paraenesis, and eschatology, in which the charismatic impulse comes to expression and the primary concern is with sacred history. The NT stands essentially within the qualitative, nonobjectifying tradition; it has not as a whole fallen into the ahistorical orbit of apocalypticism, wisdom moralism, or cultic precisionism.—D.J.H.

1058. M. FILIPIAK, "Biblia koncepto pri alvoko" [Biblical Concept of Vocation], *BibRevuo* 15 (4, '79) 51-59; 16 (1, '80) 5-11.

After sketching the OT basis for understanding humanity as the crown of creation, the article discusses the biblical teachings on the call, or mission, of humanity in relation to the world, the human race, and the Creator.—D.J.H.

1059. N. FÜGLISTER, "Die biblische Anthropologie und die postmortale Existenz des Individuums," *Kairos* 22 (3-4, '80) 129-145.

After pointing to the God-related and "earthy" dimensions of biblical anthropology as found in Gen 2:7; 3:19; Ezek 37:1-14, the article discusses the biblical terms for "spirit" (*ruah* and *pneuma*) and "soul" (*nepeš* and *psychē*) and then explains four biblical models depicting life after death: Sheol, assumption into heaven, being with God, and resurrection. Biblical anthropology is never dualistic; in the Bible the body is no mere complement of the soul.—D.J.H.

1060. W. HARRINGTON, "The Pattern of History. VII: The Promised Land," *ClerRev* 66 (1, '81) 12-19.

The theme of the promised land in the OT and NT is traced under the following headings: the

earth is the Lord's, the land of promise, the kingdom, troublers of Israel, the aftermath of disaster, possession and vision; and Jesus and the land.—D.J.H.

1061. E. HAULOTTE, "Profils de l'Esprit," *FoiVie* 80 (1, '81) 5-31.

In the OT the term *ruah* was associated with space (Gen 32:7-22), music (1 Sam 16:23), trees (Isa 11:1-3), and wind (2 Sam 22:11, 16). In the NT the OT Spirit-tradition became visible in Jesus Christ, and found expression in the creation of the first Christian community and its ecumenical explosion (see Acts 10-11).—D.J.H.

1062. H. KLEIN, "Die Aufnahme Fremder in die Gemeinde des Alten und des Neuen Bundes," *TheolBeitr* 12 (1, '81) 21-34.

Ancient Israel laid down three conditions for the acceptance of foreigners into the community: renunciation of foreign gods, circumcision, and observance of the Sabbath. Acceptance was accompanied by proselyte baptism, circumcision, and sacrifice. For acceptance into the early church, the renunciation of foreign gods was mandatory and baptism acquired new significance; Sabbath observance and sacrifice were abolished, and it was gradually recognized that circumcision was not necessary. The new (and most important) condition was faith in Christ as the bearer of salvation.—D.J.H.

1063. J. W. KLOTZ, "The Vine, the Fig Tree, and the Olive: A Study in Biblical Symbolism," *ConcJourn* 6 (6, '80) 256-260.

Since the Jews lived close to the soil, the biblical writers drew excellent object lessons of God's truth from the vine, the fig tree, and the olive. The article supplies the relevant botanical information and discusses how each of these plants was treated symbolically in the OT and the NT.—D.J.H.

1064. S. H. MAYOR, "A Christian Understanding of the State," *EpworthRev* 8 (1, '81) 75-83.

The essence of the biblical message about the state is that the state is in principle good, at least as a check on evil, and that it deserves respect and obedience as one of God's gifts to his people. But it cannot claim any kind of absolute authority. It is answerable to God; and because there are limits to its authority, there may be points at which obedience rightly ceases.—D.J.H.

1065. M. A. MOLINA, "El Antiguo Testamento, escritura cristiana," *Mayéutica* 6 (17, '80) 163-174.

The Gospels refer in a variety of ways to the Jewish Scriptures in order to indicate the link between them and the Christ-event. After an examination of the terms *graphō* and *plēroō*, the article explains how the NT writers read the OT, noting the problems posed by their reading for our reading of both Testaments with our very different historical and critical presuppositions. The discussion then turns to the church's reading of the OT according to a prophecy-fulfillment schema, in the framework of a letter-spirit bipolarity, and with the purpose of finding the *sensus plenior* in the NT. The object of Christian faith, however, is neither the OT nor the NT; it is Jesus the universal redeemer.—S.B.M.

1066. L. MORALDI, "Per una corretta lettura della soteriologia biblica," *ScuolCatt* 108 (4-5, '80) 313-343.

In order to achieve a more accurate understanding of biblical soteriology, the article first

surveys the OT laws of sacrifice (Leviticus 1-7; 16) and the soteriological terms, rites, and practices that in one form or another recur in the NT. These include expiatory sacrifice, the offering of blood, the Day of Atonement, and prayer and repentance or return to God (Ps 40:6-9) as an all-embracing means of expiation. Among the NT themes examined in the second part are *lytron* (Mk 10:45; Mt 20:28), liberation (Lk 1:68), Eucharist and baptism, the Holy Spirit and prayer, and social justice. The soteriology of the NT is based on the exodus and the Paschal Lamb.—J.J.C.

1067. F. NEIRYNCK, "L'origine du terme 'eschatologie'. Une rectification," *EphTheolLov* 56 (4, '80) 414-416.

It seems that, in the 1840s, the term "eschatology" was widely used in the international theological vocabulary. K.-G. Bretschneider, whom J. Carmignac [see § 24-960] proposed as the coiner of the term, could have found it in A. Calovius's *Eschatologia sacra*, published in Wittenberg in 1677.—D.J.H.

1068. B. M. NOLAN, "The Pattern of History. VI: The People of God and the Nations," *ClerRev* 65 (12, '80) 425-430.

The OT and NT materials regarding the relationship between the people of God and other peoples are discussed under headings taken from Jn 1:16; Mt 5:43; Acts 11:17; Mt 8:10; Mt 28:19; and Eph 2:18.—D.J.H.

1069. M. L. PANDIT, "Biblical Doctrine of Man," *Vidyajyoti* 44 (10, '80) 450-457.

According to the Bible, human beings are created in the image of God, find their completeness in relation to God, live in alienation from their true humanity because of sin, can find new life in Christ through faith, and are called to act freely and responsibly before God.—D.J.H.

1070. J. PATHRAPANKAL, "Pauline Approach to the Concept of Salvation," *Jeevadhara* 10 (59, '80) 337-345.

Paul's phrases "Christ saved us" and "God saved us through Christ" mean that we are made authentic human beings through what Christ did. Humanity made authentic through Christ is the conclusion of Pauline soteriology and the basis for all Pauline paraenesis and thinking about the cosmos.—D.J.H.

1071. A. SALAS, "Evangelio y violencia, ayer y hoy," *BibFe* 7 (19, '81) 62-84.

This reflection on violence and the gospel discusses the presumed pacifism of Jesus, the violence of pacifism, the Christian ideal of prophetic denunciation, the violent appearance of Christian denunciation, gospel radicalism, and love as sublimated violence. Loving violence calls for a spirit of struggle in which believers make their own the fate of whoever suffers oppression.—S.B.M.

1072. J. THOMAS, "'Ciel nouveau, terre nouvelle,'" *Christus* [Paris] 28 (109, '81) 88-97.

The symbolism of the new heaven and the new earth is traced in the book of Revelation, the Johannine tradition, the Pauline tradition, and the Synoptic tradition. The biblical use of the category "new" sends us back to God, to the surprise caused by his decisive and absolutely gratuitous intervention.—D.J.H.

1073. G. J. WENHAM, "The Theology of Unclean Food," *EvangQuart* 53 (1, '81) 6-15.

The division of animals into clean and unclean in Leviticus 11 and Deuteronomy 14 symbolically expressed divisions among persons, the most important division being that between Israel and the Gentiles. When Gentiles were incorporated on an equal footing with Jews in the Christian church, the food laws lost their symbolic significance and were therefore dropped by the church. Biblical discussions of unclean foods are always related to the uncleanness of the Gentiles under the old covenant.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1074. S. J. D. COHEN, "A Virgin Defiled: Some Rabbinic and Christian Views on the Origins of Heresy," *UnSemQuartRev* 36 (1, '80) 1-11.

The Church Fathers and the Jewish rabbis proposed nearly identical theories of self-definition and authentication. Both denounced sectarian disputes but permitted vigorous discussion within the fold. In their eyes, heresy was a corrupt offshoot from the one, holy, and true tradition; it disturbed the unity and consensus of the faithful, had no claim to independent legitimacy, and was inauthentic. The Fathers and the rabbis may have been inspired either by the Hellenistic-Jewish polemic against paganism or by the historiographical outlook of the philosophical schools.—D.J.H.

1075. T. Y. MULLINS, "Topos as a New Testament Form," *JournBibLit* 99 (4, '80) 541-547.

The *topos* is a literary form with three essential elements: injunction, reason, and discussion. Two optional elements, analogous situation and refutation, could be added. The form was popular among Stoic and Cynic philosophers and occurs frequently in the NT (e.g. Rom 13:1-5, 8-10, 11-14; 1 Thes 4:9-12; 5:1-11; 1 Jn 4:1-6; Mt 5:43-47). Its purpose was to urge a particular type of behavior or attitude, and there was no limit to the range of behavior discussed. Certain types of behavior were discussed repeatedly, however, and a given writer tended to deal with similar types.—D.J.H.

Archaeology

1076. M. BROSHI, "The Population of Western Palestine in the Roman-Byzantine Period," *BullAmSchOrRes* 236 ('79) 1-10.

Three points are discussed concerning the population of Palestine in the Roman-Byzantine period, when the country reached a peak population density attained again only in the 20th century: (1) the population of the Negev, (2) the urban population of Palestine, and (3) the population of Palestine computed according to the maximum grain-producing capacity of the land. The conclusions are based on the presuppositions that population data in ancient literary sources are usually untrustworthy, and that the maximum population of an ancient densely populated city can be estimated by applying a coefficient of 400-500 persons per hectare. The maximum population of the Negev during the Roman-Byzantine period is estimated at 30,000. Allowing for public and open spaces, the maximum urban population of Palestine is estimated at 372,000, which was probably about one-third of the total population of Palestine. Calculations based on the maximum grain-producing capacity of the land also result in a total of about one million persons.—E.G.B.

1077. V. C. CORBO, "La Fortezza di Macheronte (Al Mishnaqa). Rapporto preliminare alla terza campagna di scavo: 8 settembre—11 ottobre 1980," *StudBibFrancLibAnn* 30 ('80) 365-376, plates 71-91.

The third campaign of excavations at Machaerus [see §§ 23-1010; 25-295] concentrated on four areas of the fortress: residential rooms 37-40, the second wing of corridor 19a between the courtyard and the peristyle, peristyle 32, and the remains of buildings to the west of the peristyle in the probable area of the dining room. The article describes the discoveries in these areas and indicates how they fit into the plans of the Hasmonean and Herodian fortifications.—D.J.H.

1078. P. C. HAMMOND, "Cult and Cupboard at Nabataean Petra," *Archaeology* [New York] 34 (2, '81) 27-34.

The recent excavations at Petra have uncovered a segment of a Nabatean dwelling preserving bits and pieces of domestic activity. The Temple of the Winged Lions, which contained an altar and capitals carved with crouching lions, has been dated to the reign of Aretas IV (9 B.C.—A.D. 40). It was dedicated to the goddess Atargatis.—D.J.H.

1079. P. C. HAMMOND, "New Light on the Nabateans," *BibArchRev* 7 (2, '81) 22-41.

After sketching the history of the Nabateans, the article reports on the 1974-77 excavations of domestic structures and the Al-'Uzza (Atargatis) temple at Petra. Reflections on archaeological method and twenty-four illustrations are also included. If there was a general conversion to Christianity at Petra, it occurred just before the mid-7th-century Muslim conquest.—D.J.H.

1080. E. W. HAMRICK, "The Fourth North Wall of Jerusalem: 'A Barrier Wall' of the First Century, A.D.," *Levant* 13 ('81) 262-266.

In 1838 E. Robinson discovered a massive stone wall about 400 meters north of the Old City of Jerusalem. The origin and function of the wall have since been the subject of heated debate, without any scholarly consensus. Robinson and others identified it as Josephus' "third wall," a position challenged by L. H. Vincent. The work of K. Kenyon in 1965 and B. Hennessey in 1966 proved Robinson's identification to be erroneous. Kenyon identified it as the circumvallation siege-wall of Titus (see Josephus, *War* 5:499-510). The article maintains that it was a barricade built by the Jews during the first revolt simultaneously with the construction of the third wall, to protect the latter.—E.G.B.

1081. Y. HIRSCHFELD AND G. SOLAR, "Hmrḥṣ'wt hrwmyym šl ḥmt-gdr—šlwš 'wnwt-ḥpyrh (The Roman Thermae at Ḥammath-Gader—Three Seasons of Excavations)," *Qadmoniot* 13 (3-4, '80) 66-79.

After a brief geographical description of the location of Ḥammath-Gader and a review of the information derived from ancient history concerning its spring and baths, the article describes the buildings and courtyards. Seven areas are distinguished: the large oval chamber and the caldarium, the connecting corridor, the room with two rows of pillars, the room with five niches, the central chamber, the western square, and the spring area. The architectural style of the room with five niches (the largest room of the complex) is typical of the first two centuries A.D., and the large oval chamber and other structures can be dated to the 3rd century A.D. The buildings were reused and modified well into the Islamic period.—A.J.S.

1082. Z. ILAN, "Mnwrwt yhwdywt mn hgwlñ (Jewish Menorot from the Golan)," *Qadmoniot* 13 (3-4, '80) 117-119.

In the Golan two undated representations of menorahs have been found, one carved on a stone slab, and the other on a column base. Both have nine branches, a design that may have been inspired by the halakah.—A.J.S.

1083. A. S. KAUFMAN, "The Eastern Wall of the Second Temple at Jerusalem Revealed," *BibArch* 44 (2, '81) 108-115.

The portion of the eastern wall of the Jerusalem Temple that was seen by Z. Yeivin and J. Mintzker in 1970 in the excavated pit to the east of the platform of the Dome of the Rock constitutes an important piece in the jigsaw puzzle of the Second Temple. The overall plan of the Temple proposed in *Ariel* 43 ('77) 63-99 is confirmed, although a correction has to be made, namely, a reduction in the thickness of the partition wall between the two principal courts and a corresponding shift westward of the eastern wall of the Temple.—D.J.H.

1084. N. I. KHAIRY, "An Analytical Study of the Nabataean Monumental Inscriptions at Medā'in Şāleḥ," *ZeitDeutschPalVer* 96 (2, '80) 163-168.

The majority of the dated monuments in Medā'in Şāleḥ come from the first four decades of the 1st century A.D. The writing of the associated inscriptions is rather uniform, as if they had been executed by one person. The tombs were established primarily for family members, and many of the inscriptions specify penalties for violating their prescriptions. Several features in the inscriptions point to the independent position of women among the Nabateans. A list of sixteen Nabatean monuments at Medā'in Şāleḥ gives the owner's name, the nature of the monument, the date, the mason's name, and the penalty for vandalism.—D.J.H.

1085. A. KLONER, "A Tomb of the Second Temple Period at French Hill, Jerusalem," *IsrExplJourn* 30 (1-2, '80) 99-108, plates 9-11.

The tomb discovered in 1975 on the eastern slope of French Hill in Jerusalem consists of six *kôkîm* in chamber A; the burial *kûk* B; and chamber C, which served for the collecting of bones. The family owning the tomb first buried their dead in the *kôkîm* of chamber A. After the flesh had decomposed, the bones were gathered and transferred with their associated pottery to chamber C. At the same time *kûk* B was used for burial, perhaps for an important member of the family. The bones of thirty-three individuals were found in the tomb, which was used for burials from the mid-2nd century B.C. to the mid-1st century B.C. These dates correspond with the ceramic finds.—D.J.H.

1086. L. I. LEVINE, "Hḥpyrwt bḥwrbt h'mwdym (Excavations at Ḥurvāt 'Ammudim)," *Qadmoniot* 13 (3-4, '80) 107-110.

Among the synagogue ruins at Ḥurvāt 'Ammudim, five areas were excavated in order to determine the size of the synagogue and its date. Ceramics, coins, and architectural style all point to the 3rd and 4th centuries A.D. as the period of use. New discoveries include several fragments of mosaic floor, one containing five lines of an Aramaic inscription.—A.J.S.

1087. S. LOFFREDA, "Alcuni vasi ben datati della fortezza di Macheronte. Rapporto preliminare," *StudBibFrancLibAnn* 30 ('80) 377-402, plates 92-102.

The interest in the ceramic finds from the Hasmonean fortress (90-57 B.C.) and the Herodian fortress (30 B.C.–A.D. 72) at Machaerus lies not so much in the novelty of their forms as in their

precise chronology and setting. After discussing the stratigraphic contexts of the finds, the article describes seventy-five items and then comments separately on the amphorae, jars with one handle, pots and pans, open forms, lamps, and glass objects.—D.J.H.

1088. E. M. MEYERS, "Myrwn hqdwmmh—hms̄ 'wnwt-hpyrh (Early Meiron—Five Seasons of Excavations)," *Qadmoniot* 13 (3-4, '80) 111-113.

Five seasons of excavation at Meiron between 1971 and 1977 [see § 23-288] show that the site was occupied from the late Hellenistic period to the Mameluke period. Although important finds from the Second Temple period were recovered, the excavations indicate that the city flourished between the 2nd century A.D. and the 4th century. The great basilical synagogue was the center of life there from A.D. 250 to 360.—D.J.H.

1089. E. NETZER, "Hhypwdrwm šbnh hwrds byryhw (The Hippodrome that Herod Built at Jericho)," *Qadmoniot* 13 (3-4, '80) 104-107.

A racecourse with an amphitheater facing its northern end and a large rectangular building set against the rear wall of the amphitheater have been excavated at Jericho. Nothing is known about the use of the building, but the amphitheater and racecourse would have accommodated the kind of games held by Herod in Jerusalem and Caesarea as well as several historical events associated by Josephus with the amphitheater at Jericho.—A.J.S.

1090. M. PICCIRILLO, "Le monete della Fortezza di Macheronte (El-Mishnaqa)," *StudBib FrancLibAnn* 30 ('80) 403-414, plate 103.

The one hundred coins discovered during the three seasons of excavation at Machaerus represent five periods: Hasmonean, Herodian, Roman occupation, first Jewish revolt, and after the revolt. A catalogue of the coins is presented. The recovery of sixty coins from the first Jewish revolt on the steps of the frigidarium is especially significant.—D.J.H.

1091. É. PUECH, "Abécédaire et liste alphabétique de noms hébreux du début du II^e s. A.D.," *RevBib* 87 (1, '80) 118-126, plates I-II.

The first two lines of the Hebrew ostrakon studied in this article contain a complete alphabet in the customary order, and the remaining six lines present sixteen personal names arranged in alphabetical order from 'Uriyah to 'Asayah. The script of this exercise by an apprentice scribe can be dated between A.D. 50 and 135. The ostrakon probably came from Herodium.—D.J.H.

1092. A. RABAN AND R. L. HOHLFELDER, "The Ancient Harbors of Caesarea Maritima," *Archaeology* [New York] 34 (2, '81) 56-60.

Sebastos, as the harbor of Caesarea Maritima was called, was the first artificial port built on the open seas without dependence on or benefit of favorable topographical features such as a cape or bay. Underwater explorations undertaken in recent years reveal that the Herodian harbor was built according to the plan of the *limēn kleistos*: a well-enclosed harbor with a separate inner anchorage. Herod's engineers developed effective solutions to the problems associated with strong waves, winter storms, and silt-laden currents.—D.J.H.

1093. L. Y. RAHMANI, "Ty'wr hmnwrh 'l-gby glwsqmw (Depictions of Menorot on Ossuaries)," *Qadmoniot* 13 (3-4, '80) 114-117.

Most of the so-called menorahs on ossuaries are actually stylized date-palm trees, but two from the early 2nd century A.D. (in the Israel Museum) are exceptions. Descriptions and

photographs of these two menorahs are provided. Five other menorahs from the time before Bar Kokhba are analyzed, especially with regard to the variations in the number of branches.—A.J.S.

1094. M. SHARABANI, "Monnaies de Qumrân au Musée Rockefeller de Jérusalem," *RevBib* 87 (2, '80) 274-284, plates III-V.

From the three hoards of coins discovered at Qumran in 1955, 153 coins were kept at the Palestine Archaeological Museum in Jerusalem and 408 were transferred to the Archaeological Museum of Amman. This catalogue treats only the coins retained in Jerusalem: 102 shekels, 48 half-shekels, 1 Seleucid tetradrachma, and 2 Seleucid didrachmas. Their *terminus post quem* is the year 9/8 B.C.—D.J.H.

1095. P. SMITH AND J. ZIAS, "Skeletal Remains from the Late Hellenistic French Hill Tomb," *IsrExplJourn* 30 (1-2, '80) 109-115, plates 9-11.

Examination of the human skeletal remains found in the tomb on the eastern slope of French Hill in Jerusalem [§ 25-1085] reveals that the people buried there were long-lived and healthy. These specimens are typical of the Jewish population of the Second Commonwealth, which consisted of mesocephalic to brachycephalic, short, robust individuals, who enjoyed relatively good health (apart from dental disease and arthritis in middle age) and a higher life-expectancy than their neighbors.—D.J.H.

1096. V. SUSSMAN, "Mnwrh šl ḥwlywt 'l-gby nrwt-ḥrs (Astragal Menorah on Clay Lamps)," *Qadmoniot* 13 (3-4, '80) 119-121.

The representations of menorahs on clay lamps are compared with representations found elsewhere. The former consistently have seven branches, in the style of the 3rd- and 4th-century A.D. menorahs.—A.J.S.

Dead Sea Scrolls

1097. G. J. BROOKE, "The Amos-Numbers Midrash (CD 7:13b-8:1a) and Messianic Expectation," *ZeitAltWiss* 92 (3, '80) 397-404.

A correct appreciation of the redactional and exegetical work done in connection with the Amos-Numbers midrash enables us to see that two distinct messianic opinions are present in *Damascus Document*. In the earlier recensions (A², B) there was the expectation of one messiah. This was deliberately supplanted in the later recension (A¹) by the removal of the Zechariah material (including CD 19:10-11). In its place the Amos-Numbers midrash was inserted to support the hope for two messianic figures.—D.J.H.

1098. H. BURGMANN, "Antichrist—Antimessias. Der Makkabäer Simon?" *Judaica* [Zurich] 36 (4, '80) 152-174.

The description of the eschatological antimessiah in 4QTestim 21-30 follows the biblical quotations about the prophet (Deut 5:28-29; 18:18-19), the king-messiah (Num 24:15-17), and the high priest-messiah (Deut 33:8-11). The antimessiah should be identified as Simon the Maccabee, who in other Qumran texts is called the Man of Lies. The missing link between Simon and the NT Antichrist is supplied by 1QH 3:6-18, which speaks of two pregnant women

bringing forth children into the world for salvation and destruction respectively (see Revelation 12). The traditional localization of the temptation of Jesus at Dok (see 1 Macc 16:13-18) confirms the hypothesis that Simon the Maccabee was the historical *Urfigur* of the Antichrist concept.—D.J.H.

1099. H. BURGMANN, "Das umstrittene Intersacerdotium in Jerusalem 159-152 v. Chr.," *JournStudJud* 11 (2, '80) 135-176.

H. Stegemann has gone too far in maintaining that the Qumran Teacher of Righteousness functioned as high priest in Jerusalem between the death of Alcimus in 159 B.C. and the accession of Jonathan the Maccabee in 152 B.C. The body of the article examines critically the eight major theses on which Stegemann's position is based.—D.J.H.

1100. V. PASQUETTO, "Analisi esegetico-dottrinale dell'espressione qumranica 'entrare nella comunità,'" *EphCarm* 31 (2, '80) 311-376.

The first part of this examination of the expression "to enter into the community" in the Dead Sea scrolls consists of lexical analyses of the verb *bw'*, the terms for "community" (*yhd*, '*dh*, *swd*), and related words. The second part explores the religious content of the phrase under the following major headings: a separated community, on the way toward perfection and holiness, under the sign of righteousness, in the service of the spirit, a community in waiting, and the place of truth and knowledge.—D.J.H.

Dead Sea Scrolls, §§ 25-914, 1118, 1120.

Jewish Backgrounds

1101. R. J. BAUCKHAM, "A Note on a Problem in the Greek Version of I Enoch i. 9," *JournTheolStud* 32 (1, '81) 136-138.

Early Christian readers of *I Enoch* 1:9 in Codex Panopolitanus would have understood *tais myriasin autou* as referring to angels and *tois hagiois autou* as referring to Christians. The reading in this manuscript must be explained either as a Christian interpretative gloss on a Greek text that originally rendered the Aramaic more accurately, or as an indication that the manuscript represents an originally Christian translation of *I Enoch*.—D.J.H.

1102. D. A. CARSON, "Divine Sovereignty and Human Responsibility in Philo. Analysis and Method," *NovTest* 23 (2, '81) 148-164.

In Philo's writings, free will functions as the ground of human responsibility and as a way of setting human beings absolutely apart from God when they sin. But divine ultimacy limits human free will and relativizes it a trifle, at least in those instances where a good choice is being made. Election is never portrayed as God's gracious, discriminating activity. Even though Philo knew no merit theology in the strict sense, his Greek alternative cannot be said to stand closer to the biblical writers on that account.—D.J.H.

1103. J. CAZEAUX, "Système implicite dans l'exégèse de Philon. Un exemple: le *De praemiis*," *StudPhilon* 6 ('79-'80) 3-36.

This analysis of Philo's *De praemiis* discusses the dialogue between philosophy and Scripture

in the portrayal of Jacob, the dialogue between the various biblical figures in the treatise, and the dialogue between the parts of the discourse. Philo's universal code of identifications assumes disguises influenced by the idiom of the particular treatise. Thus in *De praemiis* Isaac plays a role somewhat divergent from his classical identification in the rest of Philo's works.—D.J.H.

1104. M.-A. CHEVALLIER, "Le souffle de Dieu dans le Judaïsme, aux abords de l'ère chrétienne," *FoiVie* 80 (1, '81) 33-46.

In the "official" teaching of the rabbis and the Targums, the Spirit is the source of prophetic activity in the past, nearly absent in the present, and awaited as an element of the future eschatological renewal. The heterodox current represented by the Qumran writings manifests a more lively sense of the actuality of the divine Spirit, undoubtedly due to its belief in a partly realized eschatology. The Jewish writings in Greek witness to the intrusion of Hellenistic (especially Stoic) ideas into the OT tradition.—D.J.H.

1105. S. J. D. COHEN, "Women in the Synagogues of Antiquity," *Conservative Judaism* [New York] 34 (2, '80) 23-29.

At certain times and places in Greco-Roman antiquity, women assumed an active role in the maintenance and leadership of synagogues. There is no unambiguous sign that any ancient synagogue had separate seating for women. Women from Smyrna, Caria, and Crete enjoyed the title "head of the synagogue," and others from Rome, Leontopolis, and Beth-Shearim were called "priestess." The title "mother of the synagogue" is more likely to have been honorific than functional.—D.J.H.

1106. J. DILLON, "Ganymede as the Logos: Traces of a Forgotten Allegorization in Philo," *StudPhilon* 6 ('79-'80) 37-40.

Ganymede's position as Zeus's wine pourer (*oinochoos*) led to the allegorization of him as the Stoic-Platonic Logos in Philo's *Quod Deus immutabilis sit* 155-158 and *De somniis* 2:249. The idea of the divine Logos as an outpouring from God and a continuous flow bringing constant order to all creation called for a figure other than Hermes or Athena.—D.J.H.

1107. P.-E. DION, "Les types épistolaires hébréo-araméens jusqu'au temps de Bar-Kokhbah," *RevBib* 86 (4, '79) 544-579.

This examination of Hebrew and Aramaic letters from earliest times to A.D. 132-135 focuses on the respective situations of the correspondents, their social and religious circumstances, the subjects treated in the letters, and the stereotypical formulas used in the letter bodies. The letters studied here fall into four major categories: traces of an archaic Hebrew epistolary type, a Mesopotamian type of business letter (in Aramaic), family correspondence, and judicial complaints in epistolary form. [The article was prepared in collaboration with D. Pardee and J. D. Whitehead.]—D.J.H.

1108. P. FIGUERAS, "A Midrashic Interpretation of the Cross as a Symbol," *StudBibFrancLib Ann* 30 ('80) 159-166.

In version B of the so-called *Midrash ha-'Otiôt*, the letter šade is related to the crucifixion of Jesus. The midrash claims that Jesus was crucified by Israel because, as the extension of his arms on the cross symbolized, he not only claimed sovereignty over Jews and Gentiles but also

tried to put an end to the difference between them. For the midrashic author, the real scandal of the cross was the danger of Israel's disappearance among the nations.—D.J.H.

1109. J. GENOT-BISMUTH, "Pacifisme pharisien et sublimation de l'idée de guerre aux origines du rabbinisme," *EtudThéolRel* 56 (1, '81) 73-89.

The idea of holy war is totally foreign to the Pharisaic mental universe that gave birth to Judaism. The pacifistic ideal of the Pharisees is reflected in the rabbinic debates about obligatory and nonobligatory wars and in the semantic displacement connected with the word *milhāmā* ("war").—D.J.H.

1110. D. M. HAY, "Philo's References to Other Allegorists," *StudPhilon* 6 ('79-'80) 41-75.

Philo mentions other allegorists in seventy-four passages and refers to sixty-three different interpretations of biblical passages as developed or shared by other allegorists. The main types of allegorical results that Philo credits to other exegetes can be classified as astronomical, mathematical, cosmological, ethical, historical, metaphysical, and psychological. Philo's works appear to be largely the product of a school of allegorical exegesis, perhaps in some fashion the precipitate of actual classroom instruction.—D.J.H.

1111. R. D. HECHT, "Patterns of Exegesis in Philo's Interpretation of Leviticus," *StudPhilon* 6 ('79-'80) 77-155.

This examination of five representative clustered interpretations of Leviticus in Philo's writings, his understanding of Nadab and Abihu (see Lev 10:1-6) as paradigmatic zealots in their quest for God, and his use of *diairesis* and *anastrophē* in interpreting *holokautōma* leads to three general conclusions: (1) The genus-species relationship was taken by Philo to express the structure of the Law and the cosmos. (2) The divisions in the Philonic corpus are simply our conventions and do not reflect how Philo perceived what he was about in interpreting the components of the Law. (3) Philo intended his exposition of the Law as Scripture itself, not as a commentary on or an aid to Scripture.—D.J.H.

1112. E. HILGERT, "A Bibliography of Philo Studies, 1977-1978," *StudPhilon* 6 ('79-'80). 197-200.

An alphabetical list of books and articles on Philo of Alexandria and related topics published in 1977 or 1978.—D.J.H.

1113. R. KIMELMAN, "Rabbi Yoḥanan and Origen on the Song of Songs: A Third-Century Jewish-Christian Disputation," *HarvTheolRev* 73 (3-4, '80) 567-595.

Rabbi Yohanan led the exegetical battle against Origen's christological interpretation of Canticles. An examination of their comments on the first six verses shows that the two differed on five major issues dividing Judaism and Christianity in the 3rd century: a covenant negotiated by Moses versus one mediated by him, the oral Torah versus the NT as "superseding" the Scriptures, Abraham versus Christ, the earthly Jerusalem versus the heavenly one, and Israel being disciplined versus Israel being repudiated.—D.J.H.

1114. M. L. KLEIN, "A Bibliography of Manuscripts and Editions of Palestinian Targum to the Pentateuch from the Cairo Genizah," *Studies in Bibliography and Booklore* [Cincinnati, OH] 13 ('80) 20-25.

This bibliography on fragments of Palestinian Targum of the Pentateuch from the Cairo

Genizah contains three lists: the editions by editors, the manuscripts in the order of their biblical texts, and the library collections according to the respective libraries and class marks.—D.J.H.

1115. D. J. LADOUCEUR, "Masada: A Consideration of the Literary Evidence," *GkRomByz Stud* 21 (3, '80) 245-260.

Eleazar's speech in favor of suicide at Masada (*War* 7:323-336, 341-388) presents an *antilogos* to Josephus' speech against suicide at Jotapata (*War* 3:362-382). Josephus invested Eleazar with certain philosophical characteristics, the political significance of which would not have been lost on a Greco-Roman audience in the 70s. The value of Eleazar's speech against the opponents of the Flavian regime is obvious: Talk of freedom, slavery, and suicide put them in the same category as the Jewish fanatics who killed themselves on a godforsaken summit in Judea. To argue that Josephus wished to portray the end of the Sicarii as heroic ignores the ambience in which the narrative was written.—D.J.H.

1116. M. MAHER, "Service of the Heart: The Quest for Authentic Prayer in Judaism," *RevRel* 40 (1, '81) 40-47.

The rabbis and their successors used the word *kawwānā* to express the attitude of interior devotion and personal involvement that should accompany every prayer and religious observance of the devout Jew. It encompasses directing one's mind to God, calm and composure, knowing before whom one stands, gestures of reverence, and silence.—D.J.H.

1117. R. MELNICK, "On the Philonic Conception of the Whole Man," *JournStudJud* 11 (1, '80) 1-32.

Rather than creating a synthesis of Greek and Jewish thought, Philo used the motifs of philosophy and mystery to make Judaism more acceptable to the Hellenistic world. At the base of Philo's concept of human perfectibility was his anthropology with its idea that the person possesses both a rational and an irrational soul. But behind the Hellenistic exterior of Philo and his circle lay the long-established Jewish tradition of seeking rebirth through the immanent presence of God as mother. Whole, undivided persons aspire to know the source of their sensual-rational being.—D.J.H.

1118. J. MURPHY-O'CONNOR, "Apocryphes, Pseudépigraphes, Qumrân," *RevBib* 86 (4, '79) 624-634.

This bulletin describes and evaluates eleven books published in various languages in 1976-77. Three of the books concern the Dead Sea scrolls, and the other eight treat either the Apocrypha and Pseudepigrapha or early Jewish history.—D.J.H.

1119. J. NEUSNER, "L'Écriture et la tradition dans le judaïsme: l'exemple de la Mishna," *StudRel/SciRel* 9 (4, '80) 451-467; *RevHistPhilRel* 61 (1, '81) 3-22.

The Mishnah stands in splendid isolation from Scripture formally, redactionally, and linguistically. From the viewpoint of content, some tractates merely repeat what we find in Scripture, some are totally independent of Scripture, and some fall in between. To the framers of the Mishnah, all of Scripture was authoritative but only some of Scripture was relevant. Their program itself constituted a statement about the meaning of Scripture. [The English version of this article appears in W. S. Green (ed.), *Approaches to Ancient Judaism II* (1980) pp. 173-193.]—D.J.H.

1120. J. NEUSNER, "Scriptural, Essenic, and Mishnaic Approaches to Civil Law and Government: Some Comparative Remarks," *HarvTheolRev* 73 (3-4, '80) 419-434.

The Mishnah's Order of Damages treats as fact everything that Scripture says about the relevant topics, even while taking no perceptible interest in how Scripture organizes its statements. The tractates *Baba Qamma*, *Baba Meši'a*, *Makkot*, *Šebu'ot*, and *Horayot* are essentially extensions of Scripture and restatements of biblical facts. The tractates *Sanhedrin*, *'Aboda Zara*, *Baba Batra*, and *'Abot* make use of scriptural facts, but move in directions and treat problems not to be predicted on the basis of what the Mosaic codes have to say. Comparison of this material with the Essene *Damascus Document* highlights the Mishnah's choices for the common good, supported by institutions accessible to all and justified by a common sense of what is fair and right, all shaped so as to ensure the stability, order, and wholeness of the unchanging society of Israel.—D.J.H.

1121. J. NEUSNER, "The Use of the Mishnah for the History of Judaism Prior to the Time of the Mishnah. A Methodological Note," *JournStudJud* 11 (2, '80) 177-185.

The redactional and formal character of the Mishnah prevents differentiation among the mishnaic materials by reference to differences in formal traits or in the literary sources of the sayings. So we are left with the traits of thought and the fact that particular ideas are given in the names of specific individuals or identifiable houses. Even then important qualifications must be made and observed carefully.—D.J.H.

1122. J. POTIN, "Approches de la fête juive de la Pentecôte," *FoiVie* 80 (1, '81) 91-95.

The midrashic and Philonic traditions about God's word to Israel on Mount Sinai emphasize its intelligibility and visibility as well as its destination to all generations. The Targum insists that the word of God addressed his people without an intermediary.—D.J.H.

1123. J. T. ROOK, "A twenty-eight-day month tradition in the book of Jubilees," *VetTest* 31 (1, '81) 83-87.

According to *Jubilees* 3:1-17 (see 2:14), Adam's forty days of impurity ran from the sixth day of the first month to the seventeenth day of the second month. This tradition presupposes a 28-day month. Although A. Epstein's thesis that two calendars are operating in *Jubilees* has not been proved, the groundwork has been laid for a reconsideration of his proposal concerning a calendar of thirteen 28-day months.—D.J.H.

1124. J. R. ROYSE, "Philo and the Immortality of the Race," *JournStudJud* 11 (1, '80) 33-37.

Philo's frequent use of the notion of the immortality of the race may have been inspired by Plato's comments in *Laws* and *Symposium*, as well as by Aristotle's remarks in *De anima* and elsewhere.—D.J.H.

1125. K. SCHUBERT, "Sacra Sinagoga—Zur Heiligkeit der Synagoge in der Spätantike," *BibLiturg* 54 (1, '81) 27-34.

In 1st-century A.D. Palestine, the term "synagogue" was used to describe Jewish places of prayer other than the Jerusalem Temple. But in the Diaspora the technical term for these places was *proseuchē*. As the influence of Pharisaic-rabbinic Judaism grew, the concept of synagogue won out even in the Diaspora. The designation of the synagogue as a "holy place" was a consequence of the destruction of the Temple in A.D. 70, and had become characteristic by the 3rd century.—D.J.H.

1126. D. R. SCHWARTZ, "Priesthood and Priestly Descent: Josephus, *Antiquities* 10. 80," *JournTheolStud* 32 (1, '81) 129-135.

Josephus' reference to Jeremiah and Ezekiel in *Ant.* 10:80 should be translated thus: "Both were priests by descent. But while Jeremiah lived in Jerusalem from the thirteenth year of Josiah's reign until the city and the temple were destroyed, that which happened to this prophet [Ezekiel] we will relate in its proper place." Josephus' phrasing reflects the fact that, although both prophets were Aaronites, only Jeremiah could have functioned as a priest in Jerusalem.—D.J.H.

1127. J. J. SCOTT, "On the Value of Intertestamental Jewish Literature for New Testament Theology," *JournEvangTheolSoc* 23 (4, '80) 315-323.

An acquaintance with intertestamental Jewish literature can assist NT students with problem texts. Through it they will gain familiarity with the language, verbal images, and literary genres in which the NT writers expressed themselves. They may also meet firsthand the interests, concerns, desires, and frustrations of the complex society within which Christianity had its origin.—D.J.H.

1128. S. J. SPIRO, "Who was the *Ḥaber*? A New Approach to an Ancient Institution," *JournStudJud* 11 (2, '80) 186-216.

In postexilic Judaism, the *ḥāber* ("associate") was assumed to be a member of a strictly religious group. But the *hāber* may also have been a regular functionary of the community, connected with the collection of tithes. There are many indirect proofs that the *ḥāber* served as tithe-tax collector, and several textual difficulties in the Tosefta can only be resolved on the basis of this hypothesis. By Amoraic times the transition from "tithe collector" to "scholar" was complete.—D.J.H.

1129. A. ZERON, "Erwägungen zu Pseudo-Philos Quellen und Zeit," *JournStudJud* 11 (1, '80) 38-52.

That ps.-Philo's *Biblical Antiquities* was composed after the 2nd century A.D., possibly even after the 4th century, is indicated by the relationship of its haggadah to the school of Rabbi Yohanan, its closeness to Byzantine materials from the 2nd and 3rd centuries, and its correspondences with the black magic of *Liber Razielis*.—D.J.H.

Greco-Roman Backgrounds

1130. É. DES PLACES, "Chronique de la philosophie religieuse des Grecs (1977-1980)," *Bulletin de l'Association Guillaume Budé* [Paris] 39 (4, '80) 420-437.

This survey of recent research on Greek religious philosophy is presented under the following headings: texts, translations, and commentaries (seven books); general works (six); origins (three); the classical period (five); the Hellenistic and Roman eras (nine); and influences (one).—D.J.H.

1131. M. F. MANZANEDO, "La antropología de Lucio Anneo Séneca," *Studium* 20 (3, '80) 431-466.

After a general overview of Seneca's philosophy, the article focuses on various aspects of his

anthropology: humans as rational animals, humans as composites of body and soul, natural law, humans as social animals, human friendship, human superiority to irrational animals, the internal struggle, death, will and freedom, virtuous living and overcoming the passions, wisdom and happiness, and humans in relation to God. Despite his defects, Seneca was a sharp observer of human natural law and one of the great pre-Christian moralists.—D.J.H.

1132. J. NOLLAND, "Christian Thought in the Greek World," *Crux* 16 (4, '80) 9-12.

Biblical faith and classical Greek thought differ in their understandings of the sphere of truth, their concepts of knowledge, and their attitudes toward the autonomous achievements of the human mind. The Greek mind-body dualism, the idea of truth as timeless and immutable, and the separation of intellect and will do not sit comfortably with Christian truth.—D.J.H.

1133. P. W. VAN DER HORST, "Cornutus and the New Testament. A Contribution to the Corpus Hellenisticum," *NovTest* 23 (2, '81) 165-172.

After a brief introduction to the 1st-century A.D. Stoic philosopher Cornutus, the article lists the parallels between specific NT texts and passages in Cornutus' *Summary of Greek Theological Traditions*. Previous articles in this series presented the NT parallels found in the writings of Macrobius [§ 18-1097], Musonius Rufus [§ 19-1149], and Hierocles [§ 20-330].—D.J.H.

The Early Church

1134. P. C. BORI, "L'estasi del profeta: 'Ascensio Isaiae' 6 e l'antico profetismo cristiano," *CristStor* 1 (2, '80) 367-389.

The first part of the article proposes a reconstruction of the Greek text of *Ascension of Isaiah* 6:1-17. The second part argues that the passage reflects the experience of a pre-Montanist group in Asia Minor among whom the practice of ecstatic prophecy was still current or at least fresh in memory.—D.J.H.

1135. A. DELCLAUX, "Deux Témoignages de Papias sur la Composition de Marc?" *NTStud* 27 (3, '81) 401-411.

In his *Ecclesiastical History*, Eusebius preserved two distinct traditions of Papias regarding the composition of Mk, one a report (2.15.1-2) and the other a direct quotation (3.39.15). Their independence is suggested by the redactional comments of Papias in 3.39.15 ("as I have [already] said") and Eusebius in 3.39.14 ("it is indispensable that we add a [another] tradition of Papias"). This distinction is confirmed by comparative study of the content of the two passages.—D.J.H.

1136. R. S. KRAEMER, "The Conversion of Women to Ascetic Forms of Christianity," *Signs* [Chicago] 6 (2, '80) 298-307.

The ascetic Christianity of the apocryphal Acts of the Apostles demanded both chastity and severance from family. The conversion stories in these writings show that ascetic Christianity appealed especially to women who found the traditional roles of wife and mother inadequate measures of their worth, or to women who could not participate in the rewards guaranteed by adherence to those standards (socially marginal women, widows, and barren women). Women who did not fulfill their traditional sociosexual roles could find in ascetic Christianity a new standard of worth that made them superior to sexually bound women.—D.J.H.

1137. L. LEGARDIEN, “. . . carmen Christo quasi deo dicere . . . (Les inférences païennes dans la liturgie chrétienne),” *Questions Liturgiques* [Louvain] 61 (4, '80) 279-282.

It is possible that the Bithynian Christians whom Pliny the Younger described as singing a *carmen Christo quasi deo* used the melodies of pagan religious songs and perhaps even Christian adaptations of their lyrics.—D.J.H.

1138. M. LOWE, “*Ioudaioi* of the Apocrypha. A Fresh Approach to the Gospels of James, Pseudo-Thomas, Peter and Nicodemus,” *NovTest* 23 (1, '81) 56-90.

In their use of the words *Ioudaios* and *Israēl*, the earliest apocryphal Gospels (*Protevangeli-um of James*, *Infancy Gospel of Thomas*, *Gospel of Peter*, and *Acts of Pilate/Gospel of Nicodemus*) manifest basically the same “Palestinian” pattern as the canonical Gospels do [see § 21-328]. This is reasonable, since all these documents originated in the (possibly early) 2nd century A.D., when the Palestinian usage had not yet died out. It is difficult to know whether this usage was due to the documents’ having originated in or near the land of Israel, or simply to deliberate imitation of the language of the canonical Gospels (or the Septuagint). As time went on, the word *Ioudaios* crept increasingly into the text. This phenomenon was variously due to the desire of editors and copyists to give explanations, or to the (often inaccurate) imitation of canonical literature, or to a growing Christian-Jewish animosity. Increasing use of the term *Israēl* is also noticeable, but in this case the imitative motive alone was operative.—D.J.H.

1139. J. M. MAGNIN, “En marge de l’ébionisme: l’évangile de Barnabé,” *Proche Orient Chrétien* [Jerusalem] 29 (1-2, '79) 46-64.

Although the final redaction of *Gospel of Barnabas* should be dated between A.D. 1300 and 1343, it contains Ebionite elements in its prologue and conclusion along with Jewish-Christian themes in its main body (e.g. the eternal value of the Law, the obligation of ritual ablutions). The beginning of the complex and lengthy redactional history of *Gospel of Barnabas* can be traced to a community of Ebionite monks in Transjordan known as the “true Pharisees.”—D.J.H.

1140. E. NORELLI, “La resurrezione di Gesù nell’Ascensione di Isaia,” *CristStor* 1 (2, '80) 315-366.

The resurrection episode in *Ascension of Isaiah* 3:15-16 is told on the basis of a tradition also used in *Gospel of Peter* and Mt, but the identification of the angels belongs specifically to *Ascension of Isaiah*. The descent of the angel of the heavenly church has soteriological and ecclesiological implications, and perhaps alludes to the *descensus ad inferos*. Along with the archangel Michael, the angel of the Holy Spirit (i.e. the Holy Spirit itself) appears as the *syzygos* of Christ and accompanies him out of the tomb.—D.J.H.

1141r. W. RORDORF AND A. TUILIER (EDS.), *La Doctrine des douze apôtres (Didachè)* [NTA 24, p. 108; § 25-743r].

J. HAZELDEN WALKER, “Reflections on a New Edition of the Didache,” *VigChrist* 35 (1, '81) 35-42.—The appearance of this new edition of *Didache* is both welcome and opportune, and the joint work of the two scholars makes an excellent contribution to early Christian studies. The article comments on their work according to the following outline: the authorship, date, origin, and destination; the literary type; the critical analysis of the various sections; the textual

tradition (titles, manuscripts, indirect testimony); and the appendix on *Doctrina apostolorum*.—D.J.H.

1142. G. C. STEAD, "Conjectures on the Acts of John," *JournTheolStud* 32 (1, '81) 152-153.

The article proposes emendations for seven passages in M. Bonnet's edition of the Greek text of *Acts of John*.—D.J.H.

Gnosticism

1143. J. J. BUCKLEY, "A Cult-Mystery in *The Gospel of Philip*," *JournBibLit* 99 (4, '80) 569-581.

According to *Gospel of Philip*, the bridal chamber restores the unity of the sexes and heals the break between the human and the divine. It functions as the cultic means required to create the aeon in this material world. *Gospel of Philip* makes sense as a cult-mystery, even as it stays within the broad category of gnosticism. Far from representing a dry literary mystery, it concentrates on the salvific value of symbolic action. This exotic and elitist interpretation of Christianity testifies to what one might tentatively call a "gnostic mystery-cult."—D.J.H.

1144. C. COLPE, "Heidnische, jüdische und christliche Überlieferung in den Schriften aus Nag Hammadi IX," *JahrbAntChrist* 23 ('80) 108-127.

This ninth installment [see § 24-666] in an investigation of the pagan, Jewish, and Christian traditions in the Nag Hammadi documents discusses the four tractates in codices IX and X. After calling attention to the Christian and the Sethian character of *Melchizedek* (IX, 1), it explores the possible connections with 11QMelch, the letter to the Hebrews, and other ancient sources about Melchizedek. Then it examines the Jewish background to *Norea* (IX, 2), the Christian background to *Testimony of Truth* (IX, 3), and the pagan background to *Marsanes* (X, 1).—D.J.H.

1145. J. E. GOEHRING, "A Classical Influence on the Gnostic Sophia Myth," *VigChrist* 35 (1, '81) 16-23.

The gnostic account of Sophia's act of hubris and its immediate results (at least in the sexual version) contains four elements: Sophia's desire to copy the Father's self-generative ability, the projection of the abortion, Sophia's regret, and the expulsion of the abortion from the pleroma. This sequence of events finds its closest parallel and probable origin in the world of classical mythology, and more specifically in versions of the births of Typhoeus and Hephaestus first encountered in the works of Hesiod and the Homeric Hymns.—D.J.H.

1146. H. M. JACKSON, "Geradamas, the Celestial Stranger," *NTStud* 27 (3, '81) 385-394.

The appellative prefix in the name Geradamas reflects the Semitic word *ger* ("stranger"). This explanation is in full accord with the Sethian view of Adamas and his kin. Onomastic support for the derivation arises from the fact that *ger* is a common prefix in Phoenician and Punic theophoric names. The name may have originated in one of the Samaritan sectarian groups that supplied the key figures in the earliest systems outlined by the heresiologists.—D.J.H.

1147. M. JUFRESA, "Basilides, a Path to Plotinus," *VigChrist* 35 (1, '81) 1-15.

According to Hippolytus' *Refutatio omnium haeresium* 7.20-27, Basilides described God as not even ineffable, lacking any attribute that could be expressed by a name, completely apart from everything we can reach through our senses or mind, without being, without any thought or consciousness, without will, deprived of any passion or emotion, and nevertheless creator of the world. These characteristics of God clearly depend on Middle Platonic and Neopythagorean speculation, whereas Basilides' cosmogonic ideas found inspiration in Stoic doctrine. The God conceived by Basilides is very similar to the Plotinian One, and represents another link in the chain from Plato to Plotinus.—D.J.H.

1148. G. MACRAE, "Prayer and Knowledge of Self in Gnosticism," *Tantur Yearbook* [Jerusalem] ('78-'79) 97-114.

What makes prayer theoretically problematic in gnosticism is the nature of the saving knowledge as essentially knowledge of self, i.e. knowledge of the divine as constitutive of the true being of the knower. But if we are to judge by the gnostic literature now available to us, the rejection of prayer was the exception rather than the rule. The prayer of petition for the light to have knowledge and for perseverance and protection in it as the sole way to salvation is particularly characteristic of the Christian gnostic texts. The prayer of praise constituting a mystical experience of ascent to the divine (which is at the same time the divine within the gnostic) is particularly characteristic of non-Christian gnostic texts.—D.J.H.

1149. J. E. MÉNARD, "La fonction sotériologique de la mémoire chez les Gnostiques," *RevSciRel* 54 (4, '80) 298-310.

In gnostic thought, the soul's remembrance of its divine origins constitutes its salvation. This thesis is illustrated by discussions of passages from *Gospel of Truth*, *Exegesis on the Soul*, and other Nag Hammadi documents, as well as the Hymn of the Pearl from *Acts of Thomas* and sayings 3 and 22 from *Gospel of Thomas*.—D.J.H.

1150. T. ORLANDI AND G. MANTOVANI, "Studi copti n. 6," *VetChrist* 17 (2, '80) 387-404.

This sixth installment in the ongoing bulletin of Coptic studies [see § 25-368] discusses recent books and articles under six headings: general studies, history, literature, gnosticism and Manicheism, documentary evidence, and archaeology and art.—D.J.H.

1151r. E. PAGELS, *The Gnostic Gospels* [NTA 24, pp. 211-212; § 24-1058r].

K. MCVEY, "Gnosticism, Feminism, and Elaine Pagels," *TheolToday* 37 (4, '81) 498-501.—This volume is a popularization not only of the Nag Hammadi discoveries but also of W. Bauer's views on the relation between orthodoxy and heresy in earliest Christianity. It is calculated to appeal to liberal Christian intellectuals who feel personally religious but dislike institutional religion. Pagels's thesis that two very different patterns of sexual attitudes emerged in orthodox and gnostic circles is not confirmed by the textual evidence, and in the area of women's rights gnosticism does not offer a "powerful alternative" to orthodox Christianity.—D.J.H.

1152r. ———, *Idem*.

G. G. STROUMSA, "The Gnostic temptation (Review article)," *Numen* 27 (2, '80) 278-286.—Pagels has made a valiant and sympathetic attempt at unveiling the social-political implications

of gnostic theology and at adding to our scant knowledge of the intricate relationships between early Christianity and gnosticism. But she tends to deny the essential and intrinsic seriousness of the theological debates, and to see them mainly as disguised struggles between divergent social or political conceptions. Her argument that gnostic teaching was potentially subversive of orthodox Christian order is not radical enough. Modern scholarship might well agree with the Church Fathers that gnosticism as a religion *sui generis* was subversive of the very foundations of Christianity.—D.J.H.

1153. P.-H. POIRIER AND M. TARDIEU, "Catégories du temps dans les écrits gnostiques non valentiniens," *LavThéolPhil* 37 (1, '81) 3-13.

After discussing the idea of "demiurgic" or human time in the non-Valentinian gnostic writings from Nag Hammadi, the article examines those texts that mention the group of four aeons-illuminators: Harmozel, Oroiael, Daveithe, and Eleleth. Then it shows how this quaternity functioned in the gnostic division of time and suggests a Zurvanist inspiration for the concept.—D.J.H.

1154. J. SELL, "Jesus the 'Fellow-Stranger.' A Study of CG VI:2, 35-3, 11," *NovTest* 23 (2, '81) 173-192.

In *Acts of Peter and the Twelve Apostles* 2:35–3:10a, Peter and the "merchant" Jesus use the phrases "my brother" and "my friend" on different levels of meaning. The level on which the "merchant" uses them is determined by the Johannine Jesus' specialized uses of *adelphos* and *philos*. Jesus' description of himself as a "fellow stranger" like Peter, in 3:10b-11, reflects the Greek term *symparoikos*. When he calls himself a *paroikos* ("alien") in 3:7, Peter unknowingly expresses what Jesus knowingly expresses in 3:10b-11.—D.J.H.

Gnosticism, § 25-918.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

I. D. BACKUS, *The Reformed Roots of the English New Testament. The Influence of Theodore Beza on the English New Testament*, Pittsburgh Theological Monograph Series 28 (Pittsburgh, PA: Pickwick, 1980, paper \$9.90) xxii and 216 pp. Bibliography. Indexed. LCN: 80-17915. ISBN: 0-915138-36-0.

This work aims to establish the influence of Theodore Beza on the English translations of the NT, especially the Authorized Version of 1611. After a general survey of the materials available to Beza and to contemporary translators, there are detailed discussions of Beza's influence on the English Synoptic Gospels and on the Epistles (Romans, 1 Corinthians, Galatians, Hebrews). Backus concludes that, in spite of the Revisers' tendency to moderate Beza's doctrine and some of his unsupported textual and stylistic pronouncements, his 1598 NT had a crucial influence on the Authorized Version of 1611 and his influence increased as the version progressed. The appendix contains a short biography of Laurence Tomson, including an account of his works and a summary of the relation between his NT and the Authorized Version.

H. CONZELMANN AND A. LINDEMANN, *Arbeitsbuch zum Neuen Testament*, Uni-Taschenbücher 52 (5th rev. ed.; Tübingen: Mohr-Siebeck, 1980, paper DM 23.80) xvi and 456 pp. Bibliographies. Indexed. ISBN: 3-16-143531-1.

The first edition of this introduction to NT study was described in *NTA* 20, p. 228. In this improved and expanded edition, the authors have taken account of the readings in the 26th edition of *Novum Testamentum graece* (especially in the section on textual criticism) and have amplified and reordered the material on Philippians and Philemon.

Eerdmans' Concise Bible Encyclopedia, ed. P. Alexander (Grand Rapids: Eerdmans, 1980, paper \$8.95) 256 pp., figs., 2 maps. ISBN: 0-8020-3502-3.

This compact reference work uses most of the text of *Eerdmans' Family Encyclopedia of the Bible* (1978), but the material has been rearranged in alphabetical order, and the pictures and charts have been replaced by line drawings. The articles cover the historical, geographical, and cultural setting of the Bible as well as its teaching. The major articles were contributed by D. Clines, E. W. Crabb, M. Embry, D. Gillet, R. Gower, C. Hemer, K. Kitchen, A. Millard, M. Moore, S. Parish, J. Paterson, and R. W. F. Wootton.

Eerdmans' Concise Bible Handbook, ed. D. and P. Alexander (Grand Rapids: Eerdmans, 1980, paper \$9.95) 384 pp. Illustrated. Bibliography. ISBN: 0-8028-3542-2.

This guide to the Bible includes almost all the material from the OT and NT sections of *Eerdmans' Handbook to the Bible* [*NTA* 20, p. 351]. After an introductory section, it provides information about the books of the OT (the "five books," historical books, poetry and wisdom literature, the Prophets) and the NT (Gospels and Acts, Letters). Its main concern is with the content and meaning of the Bible rather than matters of introduction. The contributors include I. H. Marshall, R. T. France, L. Morris, M. Green, and D. Guthrie.

A. FANULI (ED.), *Gesù e l'apocalittica; Apocalittica e Apocalisse*, Parole di Vita 25/5 and 25/6 (Turin-Leumann: Elle Di Ci, 1980, paper) pp. 323-480.

The fascicle devoted to Jesus and apocalypticism contains articles by P. Sacchi on apocalypticism and the problem of evil, L. Rosso Ubigli on the intertestamental apocalypses, G. Segalla on Jesus and apocalypticism, C. Bazzi on the Synoptic apocalypses, and A. Miglio on the Son of Man in the apocalyptic writings and in the Gospels. The fascicle on apocalypticism and the book of Revelation presents articles by B. Marconcini on the keys to interpreting Revelation, G. Zevini on Christ as the key to history according to Revelation 4-5, V. Mannucci on the new Jerusalem in Rev 21:1-22:5, C. Mazzucco on the interpretations of Revelation in the early church, and G. Giavini on eschatology and the reign of God.

From Faith to Faith. Essays in Honor of Donald G. Miller on his Seventieth Birthday, ed. D. Y. Hadidian, Pittsburgh Theological Monograph Series 31 (Pittsburgh, PA: Pickwick, 1979, paper \$14.50) xxxii and 446 pp., plate. Bibliography. LCN: 79-23408. ISBN: 0-915138-38-7.

This *Festschrift* for Professor Miller contains ten NT studies: E. Schweizer on the lordship of Christ, M. Barth on the dishonest steward and his lord in Lk 16:1-13, R. M. Frye on approaches to the Jesus of the Gospels through narrative structures, P. S. Minear on some Pauline thoughts on dying in 2 Corinthians, D. Y. Hadidian on the history of the interpretation of 2 Cor 5:16, W. Vischer on the response of Jesus to our ultimate questions, B. Reicke on Christ's birth and childhood, W. R. Farmer on the "tax collectors and sinners" in the Synoptic tradition, J. A. Walther on the kingdom of God, and A. M. Hunter on the parables. Then there are five OT studies (by J. L. Mays, J. Bright, R. E. Murphy, D. E. Gowan, and H. E. von Waldow) and six historical and theological studies (by R. Stauffer, F. L. Battles, W. J. Burghardt, R. S. Paul, C. G. Rutenber, and D. Ritschl). A photograph of the honoree, a bibliography of his writings and lectures on tape, his 1945 article on neglected emphases in biblical criticism, personal tributes by F. W. Hobbie and H. M. Jones, and a congratulatory list are also included.

R. H. FULLER, *The Use of the Bible in Preaching* (Philadelphia: Fortress, 1981, paper \$3.50) 79 pp. Bibliography. LCN: 80-2377. ISBN: 0-8006-1447-X.

In his first three chapters, the author discusses the authority of the Bible in the church today, explains the importance of critical exegesis for biblical interpretation and preaching, and shows how to shape a sermon on the basis of exegesis. The fourth chapter illustrates by reference to several sample texts the transition from exegesis to preaching. Fuller is professor of NT at Virginia Theological Seminary in Alexandria, VA, and the author of *Preaching the New Lectionary* (1973).

E. W. GOODRICK, *Do It Yourself Hebrew and Greek. Everybody's Guide to the Language Tools* (2nd ed.; Grand Rapids: Zondervan, 1980, paper \$9.95; Portland, OR: Multnomah Press) 264 pp. LCN: 79-25463. ISBN: 0-310-41741-4 (Zondervan), 0-930014-35-9 (Multnomah).

This volume aims to provide students with a basic knowledge of the structures of Greek and Hebrew, an understanding of the elementary vocabulary of exegesis, and the ability to use the tools of biblical study. The twenty-four chapters treat such topics as the Greek alphabet, the Greek case system, identifying Greek forms, how to do a word study, commonsense rules of interpretation, Hebrew grammar, how to analyze a Hebrew word, the external context of the Bible, the role of the exegete, and interpreting idioms. A glossary of terms, work sheets, and an answer key are included. A cassette tape with Hebrew on one side and Greek on the other is also available.

N. HILLYER ET AL. (EDS.), *The Illustrated Bible Dictionary. Part 1: Aaron-Golan* (Leicester, UK: Inter-Varsity, 1980; Wheaton, IL: Tyndale House Publishers; Sydney—Auckland: Hodder and Stoughton) xvi and 567 pp. Illustrated. Bibliographies. LCN: 79-92540. ISBN: 0-85110-627-7 (UK), 0-8423-1566-7 (USA), 0-340-25919-1 (Aust.).

Based on the text of *The New Bible Dictionary*, edited by J. D. Douglas [NTA 7, p. 132], the three volumes in this reference work contain articles by 165 biblical scholars on 2,150 topics ranging from place-names to books of the Bible and from words to doctrines. Over 1,600 photographs, maps, charts, and diagrams are included. A large number of articles from the 1962 edition have been completely rewritten, and a few have been omitted or combined with other articles. The bibliographies have been brought up to date, the cross-references revised, and a comprehensive index added to the third volume. The dictionary was produced by the Tyndale Fellowship for Biblical Research. The revision editor was N. Hillyer, and the consulting editors were F. F. Bruce, D. Guthrie, A. R. Millard, J. I. Packer, R. V. G. Tasker, and D. J. Wiseman.

G. HUGHES AND S. TRAVIS, *Harper's Introduction to the Bible* (San Francisco: Harper & Row, 1981, paper \$9.95; Toronto: Fitzhenry & Whiteside) viii and 128 pp. Illustrated. LCN: 80-8607. ISBN: 0-06-064078-2.

The purpose of this book is to set the biblical events in their historical, cultural, and

geographical contexts. Some help in unraveling the cultural strings that tie together the message and meaning of the Bible is also given. The three sections devoted to the OT bear the following headings: the birth of a nation, the growth of the kingdom, and the end of an era. The section on the birth of Christianity treats Jesus and his world, the first Christians, and Paul the traveler. Hughes is education officer for the diocese of Coventry, UK, and Travis is lecturer in NT at St. John's College in Nottingham.

R. L. JESKE, *Understanding and Teaching the Bible*, Lead Books (Philadelphia: Fortress, 1981, paper \$3.25) 128 pp. LCN: 80-69756. ISBN: 0-8006-1601-4.

Jeske, professor of NT at Lutheran Theological Seminary in Philadelphia, aims to (1) whet our appetite for reading and studying the Bible and for searching out its meaning, and (2) supply sufficient background information to enable us to read the Bible with greater comprehension and appreciation. After explaining what the Bible is and answering questions that people often ask about it, he summarizes the OT historical and prophetic books, the OT poetic and didactic books, the NT Letters, and the NT Gospels.

W. C. KAISER, *Toward an Exegetical Theology. Biblical Exegesis for Preaching and Teaching* (Grand Rapids: Baker, 1981, \$9.95) 268 pp., 2 figs. Bibliography. Indexed. LCN: 80-68986. ISBN: 0-8010-5425-7.

Kaiser, dean and vice-president of education at Trinity Evangelical Divinity School in Deerfield, IL, seeks to bridge the gap between the study of the biblical text and the actual delivery of messages to God's people. After describing the current crisis in exegetical theology and surveying the practice and history of biblical exegesis, the author proposes a syntactical-theological method of exegesis consisting of five steps: contextual, syntactical, verbal, theological, and homiletical. The process is illustrated with reference to Isa 44:24-28; Jer 17:5-10; Ps 1:1-6; Ps 2:1-12; 1 Thes 4:1-8; 1 Pet 1:3-9; Eph 5:15-21; and 2 Cor 5:1-10. The third part of the volume contains chapters on the use of prophetic, narrative, and poetic passages in expository preaching, and the fourth part offers reflections on the exegete-pastor and the power of God.

B. KEDAR, *Biblische Semantik. Eine Einführung* (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1981, paper DM 36) 214 pp. Bibliography. Indexed. ISBN: 3-17-005610-7.

Concerned entirely with the OT, this introduction to biblical semantics contains chapters on language as a symbol system (the structure of language, semantics, the Hebrew Bible as a corpus), the word as an element of the lexicon (static and functional aspects of meaning, the delimitation of the lexeme, lexical meaning, etymology, hapaxlegomena, formal components of meaning, the phonetic aspect), the word in function (the context, homonymy and polysemy, change of meaning, metonymy and metaphor), and the position value of the word (the word-field, analysis of components, word and text). Kedar directs the OT seminar at the University of Haifa and collaborates in the biblical institute at Hebrew University in Jerusalem.

Kirche. Festschrift für Günther Bornkamm zum 75. Geburtstag, ed. D. Lührmann and G. Strecker (Tübingen: Mohr-Siebeck, 1980, DM 198) ix and 525 pp., plate. Bibliographies. ISBN: 3-16-143402-1.

Twenty-seven articles in honor of Professor Bornkamm on the occasion of his 75th birthday: H. H. Schmid on "I will be your God, and you shall be my people," L. Perlitt on the Deuteronomic origin of the biblical designation "brothers," O. H. Steck on world events and God's people in Daniel, H. J. Held on the way of Christ and the discipleship of the community in Mk, K. P. Donfried on the feeding narratives (Mk 6:30-45; 8:1-10) and the Markan community, H.-W. Kuhn on discipleship after Easter, A. Lindemann on community and world in Jn, H. Thyen on "salvation comes from the Jews," U. Wilckens on the Paraclete and the church, W. Schrage on whether the church is the "likeness of his death" (Rom 6:5), W. H. Ollrog on the circumstances of the composition of Romans 16, R. L. Jeske on "the rock was Christ" and the ecclesiology of 1 Corinthians 10, G. Barth on the preacher's qualifications in 2 Cor 2:14-3:6, D. Lührmann on eucharistic fellowship in Gal 2:11-21, H. Köster on apostle and community in the letters to the Thessalonians, H. Löwe on confession of faith in relation to

apostolic office and church in Colossians, C. Burchard on community in the letter of James, A. Satake on the church and the hostile world in Revelation, D. Georgi on the visions of the heavenly Jerusalem in Revelation 21–22, K. Berger on the method of uncovering implied opponents in NT texts, E. Lohse on the church in everyday life and the theological foundation of ethics in the NT, F. Hahn on the unifying elements in the teaching and practice of the early Christian Lord's Supper, G. Strecker on H. Gese's and P. Stuhlmacher's approaches to biblical theology, H. E. Tödt on the church and ethics in light of D. Bonhoeffer's decisions during the crisis period from 1929 to 1933, D. Rössler on the concept of the churches in practical theology, K. Wegenast on the relation between youth and the Christian community in light of the early Christian ways of understanding the church, and R. Morgan on G. Bornkamm in England. A photograph of the honoree, a bibliography of his publications, and a three-page foreword by the editors are included.

B. LANG, *Ein Buch wie kein anderes. Einführung in die kritische Lektüre der Bibel*, Biblische Basis Bücher 3 (Kevelaer: Butzon & Bercker, 1980, paper DM 26; Stuttgart: Katholisches Bibelwerk) 242 pp., 2 plates, 3 figs. Bibliography. Indexed. ISBN: 3-7666-9103-1 (B&B), 3-460-27031-4 (KB).

The first part of this guide to biblical study considers the Bible as a book: its origin, form and content, languages and translations, and manuscripts. The second part explains various aspects of historical-critical exegesis: results, methods, and historical development. The final part concerns the relation between Holy Scripture and critical consciousness; it treats such issues as critical biblical interpretation, demythologizing, ethical teachings, inspiration, and Christian use of the OT. Lang is professor of OT and Judaism on the Catholic theological faculty at Tübingen.

B. LANG (ED.), *Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques*, Band XXVI 1979/80 (Düsseldorf: Patmos, 1980, paper) xvi and 438 pp. Indexed. ISBN: 3-491-76026-7. ISSN: 0074-9745.

Bibliographic information and summaries for 2,896 articles published in journals, *Festschriften*, and collections are arranged under the following headings: text, interpretation, biblical theology, the Bible in the life of the church, the Bible in systematic theology, history of interpretation, extrabiblical writings, the milieu of the Bible, language, Palestinian-biblical archaeology and topography, history of Israel, Judaism—early church—gnosis, the Bible in the history of art and literature, and bibliographic information. Descriptions of 143 books are also included. F. Stier, who has edited this periodical from its inception, has entrusted the editorship to B. Lang, who will work in collaboration with P. I. Bratsiotis, O. Kaiser, and A. Vögtle.

E. LOHSE, *The Formation of the New Testament*, trans. M. E. Boring (Nashville, TN: Abingdon, 1981, paper \$8.95) 256 pp. Bibliographies. Indexed. LCN: 80-27032. ISBN: 0-687-13294-0.

Published in German under the title *Die Entstehung des Neuen Testaments* [NTA 17, p. 401], this handbook provides a survey of the formation of the NT canon and of the individual NT writings, as well as an introduction to NT textual criticism. Attention is given throughout to the significance of the form-critical study of the NT texts for understanding early Christian literature. Lohse is also the author of *The New Testament Environment* (1976).

K. L. SCHMIDT, *Neues Testament—Judentum—Kirche. Kleine Schriften*, ed. G. Sauter, Theologische Bücherei 69 (Munich: Kaiser, 1981, DM 38) 328 pp. Bibliography. Indexed. ISBN: 3-459-01355-9.

This collection makes available again some of Schmidt's most important contributions to NT research: the place of the Gospels in general literary history (1923); the place of Paul the apostle in primitive Christianity (1924); church, state, people, and Judaism: a dialogue with M. Buber (1933); the opposition between church and state in the NT community (1937); office and offices in the NT church (1937); the *pneuma hagion* as person and charisma (1946); and Jerusalem as prototype and copy (1950). Also included are P. Vielhauer's assessment of Schmidt's scholarly and personal achievements (1968) and a bibliography of his publications.

Society of Biblical Literature 1977 Seminar Papers, ed. P. J. Achtemeier, SBL Seminar Papers Series 11 (Missoula: Scholars Press, 1977, paper \$9) viii and 441 pp. Bibliographies. ISBN: 0-89130-199-2.

The thirty-three papers included in this volume were discussed at the 1977 meeting of the Society of Biblical Literature in San Francisco. The papers most directly related to the NT are by F. Stagg on establishing a text for Lk-Acts, A. A. Trites on some aspects of prayer in Lk-Acts, P. B. Mather on Christian prophecy and Mt 28:16-20, M. E. Boring on Christian prophecy and Mt 23:34-36, E. S. Malbon on the exegesis of Mk according to Lévi-Strauss's methodology, W. Harnisch on the metaphorical process in Mt 20:1-15, A. Finkel on midrash and the Synoptic Gospels, W. S. Kurz on Acts 3:19-26 as a test of the role of eschatology in Lukan Christology, F. Veltman on Paul's defense speeches in Acts, M. E. Boring on the paucity of sayings in Mk, and A. M. Hutchinson on Christian prophecy and Mt 12:38-42. Also included are papers on Seth-traditions in antiquity (A. B. Kolenkow, W. Adler, G. W. MacRae, B. A. Pearson), aspects of Greco-Roman religion and life (R. J. Bull, L. W. Countryman, R. A. Wild, L. C. McGaughy, R. M. Johnston, E. Breech, P. J. Nassen, L. J. Alderink, D. L. Balch), and intertestamental Judaism (J. VanderKam, J. J. Collins).

Standing before God. Studies on Prayer in Scriptures and in Tradition with Essays in Honor of John M. Oesterreicher, ed. A. Finkel and L. Frizzell (New York: Ktav, 1981, \$29.50) vi and 410 pp., plate. Bibliography. Indexed. LCN: 80-21102. ISBN: 0-87068-708-5.

The twenty-four articles in this *Festschrift* honoring Msgr. Oesterreicher appear under three headings: worship in Scriptures (seven), prayer in tradition (eight), and reflections (nine). The articles most pertinent to the NT field are by O. Betz on "to worship God in spirit and truth" in Jn 4:20-26, P. G. Ahr on "he loved them to completion" and the theology of Jn 13-14, L. H. Silberman on prophet-angels in Psalm 151 (LXX and 11QPs^a) and Hebrews, G. S. Sloyan on the identity of the people of God, D. Zeller on God as Father in the proclamation and prayer of Jesus, A. Finkel on the prayer of Jesus in Mt, J. Sievers on the rabbinic concept of the Shekinah and Mt 18:20, K. Hruby on the proclamation of the unity of God as actualization of the kingdom, A. Goldberg on service of the heart and liturgical aspects of synagogue worship, C. Thoma on the concept and early forms of Aqedah-spirituality, J. J. Petuchowski on theology and poetry in the liturgy of the synagogue, and R. M. Nardone on the church of Jerusalem and the Christian calendar. A photograph of the honoree, his *cursus vitae*, E. Weinzierl's article on his early work for Christian-Jewish understanding, and a bibliography of his writings are included.

Supplément au Dictionnaire de la Bible, ed. H. Cazelles and A. Feuillet, Fascicule 54: *Règne de Dieu—Religion d'Israël* (Paris: Letouzey & Ané, 1981, paper) cols. 1-252. Bibliographies.

The first 199 columns in this fascicle discuss the reign, or kingdom, of God in the OT and Apocrypha (by J. Coppens), the Qumran writings (J. Carmignac), the Synoptic Gospels (A. Feuillet), the Pauline epistles (É. Cothenet), and the Johannine literature (P. Prigent). This discussion is followed by articles on S. Reinach (by M. Simon) and R. Reitzenstein (by K. Prümm) as well as C. Spicq's 31-column treatment of the virtue of religion. The last thirteen columns are devoted to the beginning of H. Cazelles's article on the religion of Israel.

W. C. VAN UNNIK, *Sparsa Collecta. The Collected Essays. Part Two: I Peter · Canon · Corpus Hellenisticum · Generalia*, Supplements to Novum Testamentum 30 (Leiden: Brill, 1980, 96 gld.) viii and 332 pp. ISBN: 90-04-06261-0.

The first volume of van Unnik's essays was described in *NTA* 19, pp. 262-263. The first four articles in this volume deal with the redemption in 1 Pet 1:18-19 and the problem of the epistle (1942), the teaching on good works in 1 Peter (1954), a classical parallel to 1 Pet 2:14, 20 (1956), and Christianity according to 1 Peter [§ 1-229]. The second section treats the rule *mēte prostheinai mēte aphelein* in the history of the canon (1949) and *hē kainē diathēkē* as a problem in the history of the early canon (1961). Two articles are devoted to the Corpus Hellenisticum project [1957; § 8-874], and one examines a formula describing prophecy in *Apocryphon of John* [§ 7-935]. Finally, seven papers are presented under the heading "generalialia": contemporary problems in NT scholarship (1947), solitude and community in the NT [§ 3-125], Jesus the Christ

[§ 6-745], the Christian's freedom of speech in the NT [§ 7-78], the Semitic background of *parrēsia* in the NT (1962), attention to the reaction of non-Christians as a motive in early Christian paraenesis [§ 5-837], and the Holy Spirit in the NT (1964).

H. A. VIRKLER, *Hermeneutics. Principles and Processes of Biblical Interpretation* (Grand Rapids: Baker, 1981, \$12.95) 255 pp. Bibliographies. LCN: 80-70530. ISBN: 0-8010-9282-5.

After outlining the areas of controversy in biblical hermeneutics and sketching the history of biblical interpretation, this textbook offers a five-step hermeneutical procedure for use with all kinds of biblical texts: historical-cultural and contextual analysis, lexical-syntactical analysis, theological analysis, genre identification and analysis, and application. The goal is to give the reader not only an understanding of the principles of proper biblical interpretation but also the ability to apply those principles in sermon preparation or personal Bible study. Virkler is assistant professor of psychology and director of curriculum planning and development at the Psychological Studies Institute in Atlanta, GA.

W. S. VORSTER, *Aischynomai en stamverwante woorde in die Nuwe Testament*, Studia Unisa 17 (Pretoria: University of South Africa, 1979, paper) xviii and 299 pp. Bibliography. Indexed. ISBN: 0-86981-131-2.

Prepared as a doctoral dissertation under the direction of A. B. du Toit and presented to the University of Pretoria, this examination of *aischynomai* and related terms in the NT first reviews past research and clarifies the methodology adopted in the book. Then it explores the OT terms for "shame" and "disgrace" and the NT meanings of *aischynomai*, *epaischynomai*, *kataischynomai*, etc. Also included are detailed analyses of *epaischynomai* in Mk 8:38 and Rom 1:16, respectively.

T. S. WARSHAW, *A Compact Guide to Bible-Based Beliefs* (Nashville, TN: Abingdon, 1981, paper \$1.50) 48 pp. Indexed. LCN: 80-19820. ISBN: 0-687-09254-X.

This booklet lists biblical passages that have important special meaning for the beliefs and practices of American religious groups. A typical entry contains the biblical reference (e.g. Mt 23:8-10), the belief or practice (opposition to clerical titles), the denomination or sect (Jehovah's Witnesses, some Brethren), and the quotation of the text according to the King James Version. A three-page index enables the user to begin with the belief or practice and find the appropriate biblical passage.

M. WHITTAKER, *New Testament Greek Grammar. An Introduction* (rev. ed.; London: SCM, 1980, paper £3.95) 192 pp. ISBN: 0-334-01134-5.

The first edition of this grammar for beginners in NT Greek was described in *NTA* 14, p. 241. To this edition sixteen pages have been added containing a conspectus of the major grammatical forms, a glossary of grammatical terms, and hints on translation. There is a Greek index of words treated in the text or given in the vocabularies. A key to the exercises is also available. Whittaker was formerly senior lecturer in classics at the University of Nottingham.

GOSPELS—ACTS

O. BAUERNFEIND, *Kommentar und Studien zur Apostelgeschichte*, ed. V. Metelmann, Wissenschaftliche Untersuchungen zum Neuen Testament 22 (Tübingen: Mohr-Siebeck, 1980, DM 120) xviii and 492 pp., plate. Bibliography. ISBN: 3-16-142882-X.

This volume presents the most important studies on Acts written by the Tübingen NT scholar, who died in 1972. The first part consists of a corrected reprint of his 1939 commentary on Acts along with his new introduction to Acts and commentary on Acts 1:1-14 completed in 1970. The remainder of the volume contains Bauernfeind's articles on the question of making a decision between Paul and Luke (1954), preliminary questions concerning Luke's theology, the concept of history in primitive Christianity (1938), the conclusion of Paul's speech at Antioch (1954), the meeting between Paul and Cephas according to Gal 1:18-20 (1955), and tradition and

composition in the apocatastasis-saying in Acts 3:20-21 (1963). A photograph of the author and a bibliography of his writings are included.

J. BECKER, *Das Evangelium nach Johannes. Kapitel 11–21*, Ökumenischer Taschenbuchkommentar zum Neuen Testament 4/2; GTB Siebenstern 506 (Gütersloh: Mohn, 1981, paper DM 26.80; Würzburg: Echter Verlag) xiv and pp. 341-663. Bibliographies. Indexed. ISBN: 579-04836-8.

The first volume in Becker's commentary on the Fourth Gospel [NTA 24, pp. 297-298] contained a 37-page introduction and a commentary on chaps. 1–10. This second volume begins by concluding the commentary on the second part of the Gospel: the raising of Lazarus and the council's decree of death (11:1-54), and Jesus' final public appearance close to his death at Passover (11:55–12:50). The commentary on the Son's return to the Father (13:1–20:29) is divided into three major sections: Jesus' departure from his disciples (13:1–17:26); the capture, trial, and death of Jesus (18:1–19:42); and the crucified Jesus as the risen Lord (20:1-29). Discussions on the epilogue (20:30-31) and on the ecclesiastical redactor's appendix (21:1-25) complete the volume. Becker is professor of NT and Judaism at Kiel.

F. BELO, *A Materialist Reading of the Gospel of Mark*, trans. M. J. O'Connell (Maryknoll, NY: Orbis Books, 1981, paper \$12.95) xiv and 363 pp. Bibliography. LCN: 80-24756. ISBN: 0-88344-323-6.

The French original of this attempt at reading Mark with the help of Marx was noticed in NTA 20, p. 357. The reading of Mk, which forms the core of the book, is described as the focal point of a threefold problematic of (1) biblical exegesis and biblical history; (2) the theoretical articulation of narrative, practice, and ideology; and (3) materialist ecclesiology, which makes it possible to change the terms in the question of the relations between revolutionary political practice and Christian practice. Review articles on this study were abstracted in §§ 20-783r–784r; 22-94r.

E. BEST, *Following Jesus. Discipleship in the Gospel of Mark*, JSNT Supplement Series 4 (Sheffield, UK: JSOT Press, 1981, cloth £15 or \$25.95 or DM 74, paper £8.95 or \$16.50 or DM 38) 283 pp. Bibliography. Indexed. ISBN: 0-905774-28-0 (cloth), 0-905774-29-9 (paper).

This investigation of Mark's understanding of discipleship first considers how Jesus' disciples must view themselves and deal with themselves, as well as what is required from them in consecration, obedience, and self-discipline ("the disciple and the cross"). The second part discusses the disciple in relation to those who are not yet Christians ("the disciple and the world"), and the third part treats the disciple in relation to other disciples ("the disciple in the community"). Best, the author of many recent articles on Mk [§§ 20-786; 21-95; 22-95–96; 23-441–442, 837; 24-103], observes that Mark's Jesus creates the possibility of the disciples' journey through his cross and resurrection, which are their redemption.

D. A. CARSON, *The Farewell Discourse and Final Prayer of Jesus. An Exposition of John 14-17* (Grand Rapids: Baker, 1980, \$9.95) 207 pp. LCN: 80-68769. ISBN: 0-8010-2460-9.

Carson, the author of *The Sermon on the Mount* (1978) and *The King James Version Debate* (1979), presents his exposition of Jn 13–17 in the form of essays for a nonspecialist audience under the following headings: prologue (13:1-38), an introduction to triumphant faith (14:1-14), the coming of the Spirit of truth (14:15-24), three clarifications (14:25-31), spiritual intimacy with Jesus Christ (15:1-16), counting the cost (15:17–16:4), two special ministries of the Spirit (16:5-15), but first the cross (16:16-33), Jesus prays for himself and for his followers (17:1-19), and Jesus prays for all believers and for the world (17:20-26). Special attention is given to the theology of the cross as the unifying principle of the entire discourse.

G. D. CLOETE, *Hemelse solidariteit. 'n Weg in die relasie tussen christologie en soteriologie in die Vierde Evangelie* (Kampen: Kok, n.d., paper 23.75 gld.) vi and 134 pp., fig. Bibliography. Indexed. ISBN: 90-242-1539-0.

After discussing the interpretative models of the Fourth Gospel proposed by R. Bultmann, C. H. Dodd, and E. Käsemann, this investigation of the relation between Christology and

soteriology in Jn presents chapters on Jesus Christ as the exegete or interpreter of God, the only beloved Son as the one sent from the Father, the presence of the Messiah, the Lord as servant, and the community of Christ in the world.

F. B. CRADDOCK, *The Gospels*, Interpreting Biblical Texts (Nashville, TN: Abingdon, 1981, paper \$6.95) 159 pp. Bibliography. LCN: 80-26270. ISBN: 0-687-15655-6.

This volume is part of a new series edited by L. Bailey and V. P. Furnish that seeks to identify and illustrate what is involved in relating the meaning of the biblical texts in their times to their meaning in ours. After remarks on interpreting the Gospels, the author provides an introduction to each of the Gospels along with discussions of specific texts: Mk 1:21-28; 2:1-12; 8:27-33; 16:1-8; Mt 3:13-17; 7:21-23; 14:22-33; 25:1-13; Lk 1:1-4; 4:16-30; 15:11-32; 24:13-35; Jn 1:1-18; 11:1-44; 14-16; 19:31-37. In the course of his analyses, Craddock, professor of preaching and NT at the Candler School of Theology at Emory University in Atlanta, GA, suggests procedural guidelines for preachers and teachers that can be applied to other Gospel texts.

C. DE BEUS, *Komst en Toekomst van het Koninkrijk. Studie over het Koninkrijk Gods en het Koningschap van Jezus, volgens de Evangelien* (Voorburg, Netherlands: Protestantse Stichting Bibliotheekwezen, 1979, paper) 269 pp. Bibliographies. Indexed.

The first part of this investigation of the kingdom of God and the kingship of Jesus according to the Gospels discusses the theme of the kingdom of God in various Jewish writings (OT, apocalyptic, rabbinic, Qumran) and in each of the four Gospels. The second part focuses on the so-called kingdom parables in the Synoptic Gospels, and the third part reflects on biblical-theological issues related to the kingdom: present and future dimensions, the king-messiah, the Son of Man, the church, and the completion.

J. DE FREITAS FERREIRA, *Conceição virginal de Jesus. Análise crítica da pesquisa liberal protestante, desde a “Declaração de Eisenach” até hoje, sobre o testemunho de Mt 1,18-25 e Lc 1,26-38*, Analecta Gregoriana 217 (Rome: Gregorian University Press, 1980, paper 30,000 L) iv and 535 pp. Bibliography. Indexed. ISSN: 0066-1376.

This critical investigation of liberal Protestant thought concerning the virginal conception of Jesus focuses on scholarship from the Eisenach Declaration of 1892 to the present. The first part studies the interpretation of the virginal conception in Mt 1:18-25 and Lk 1:26-38, respectively, and explores the question whether the passages represent a single tradition or two independent witnesses. The part on the “theologoumenical” genesis of the virginal conception begins with D. F. Strauss’s views and then describes attempts at isolating Jewish-Christian, pagan, and pagan-Christian motifs. The third part treats the inconclusiveness of the arguments against the historicity of the virginal conception and ends with remarks on its historicity.

R. EARLE, *Word Meanings in the New Testament. Volume 1: Matthew, Mark and Luke* (Grand Rapids: Baker, 1980) 285 pp. ISBN: 0-8010-3362-4.

Earle, distinguished professor of NT emeritus at the Nazarene Theological Seminary in Kansas City, MO, provides brief discussions of key words in the Synoptic Gospels: “generation” (Mt 1:1), “begat” (Mt 1:2), “generations” (Mt 1:17), etc. Moving chapter by chapter and verse by verse, the author seeks out the true meaning behind the Greek word and offers interpretations drawn from a wide range of biblical scholarship. The volume on the Fourth Gospel and Acts will appear soon.

J. FERGUSON, *Jesus in the Tide of Time: An Historical Study* (London—Henley, UK—Boston, MA: Routledge & Kegan Paul, 1980, \$22.50) xi and 249 pp. Bibliographies. Indexed. ISBN: 0-7100-0561-X.

After sketching the political and religious situation of Palestine in the 1st century, this volume discusses the biblical and extrabiblical sources for writing a life of Jesus and traces his life from birth to death (and its aftermath). Then there are chapters on the person of Christ, the types and symbols applied to Jesus in the early church, Christ and culture, Son of God, and Son of Man. Ferguson, president of Selly Oak Colleges in Birmingham, UK, concludes that the Wesleyan

and Evangelical movements of the late 18th century preserved a healthy balance between Jesus as Son of Man and as Son of God.

D. FLUSSER, *Die rabbinischen Gleichnisse und der Gleichniserzähler Jesus. 1. Teil: Das Wesen der Gleichnisse*, Judaica et Christiana 4 (Bern—Frankfurt/M.—Las Vegas: P. Lang, 1981, 55.60 Sw. fr.) 336 pp. Bibliography. Indexed. ISBN: 3-261-04778-X.

Flusser, professor of early Christianity at the Hebrew University in Jerusalem, argues that the parables of Jesus represent an earlier, classical type of Jewish parable that developed further after Jesus' time. His investigation of the essence of Jesus' parables contains chapters on the state of the problem and examples, the structures of parables, the aesthetic quality of parables, the framework and meanings of the Gospel parables, real and alleged allegorizing, the origin and prehistory of the Jewish parables, the subject of these parables and its purpose, the parable of the ten maidens in Mt 25:1-13, the Synoptic problem and the parables of Jesus, the question whether Jesus' parables were a means of increasing obstinacy, the cry of jubilation and the blessed eyewitnesses (Mt 11:25-27; Lk 10:21-22), and the epic style of Jesus' parables.

G. GEIGER, *Kirche unterwegs. Ein Arbeitsheft zum zweiten Teil der Apostelgeschichte*, Gespräche zur Bibel 13 (Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1981, paper öS 54 or DM 8 or 7.30 Sw. fr.) 48 pp., fig., map. Bibliography. ISBN: 3-85396-049-9.

The first part of this guide to Acts was described in NTA 25, p. 85. The second part opens with a brief discussion of Luke's portrait of Paul and related topics. Then using the same format as in the first part, it treats ten passages in Acts: 9:1-19 parr.; 13:1-52; 15:1-32; 17:10-13; 17:16-34; 18:12-17; 19:23-20:1; 20:17-38; 27:1-44; and 28:23-31.

A. J. B. HIGGINS, *The Son of Man in the Teaching of Jesus*, Society for New Testament Studies Monograph Series 39 (New York—Cambridge, UK—London: Cambridge University Press, 1980, \$24.50) x and 177 pp. Bibliography. Indexed. LCN: 79-42824. ISBN: 0-521-22363-6.

This book develops the thesis outlined in the final chapter of the author's *Jesus and the Son of Man* (1964), that Jesus confidently expected vindication of his mission after his death by being given, in the presence of God, a status of exaltation involving the judgmental functions traditionally associated with the apocalyptic Son of Man. The first part of this volume examines recent studies on the Son of Man in ancient Judaism and in the Synoptic Gospels. The second part analyzes the Son of Man sayings in Lk 17:22, 24, 26, 30; 18:8b; 21:36; Mt 10:23; Mk 14:62; 13:26; Mt 25:31; Lk 12:8-9 parr.; Lk 12:10 parr.; Lk 11:29-30 parr.; Lk 6:22/Mt 5:11; Mt 16:13/Mk 8:27; Mk 8:31/Mt 16:20-21; Mt 16:28/Mk 9:1; Mk 10:45/Lk 22:27; and Mt 19:28/Lk 22:28-30. Higgins is professor emeritus of theology at Saint David's University College in Lampeter, Wales.

S. P. KEALY, *The Gospel of Luke* (Denville, NJ: Dimension Books, 1979, \$24.95) 499 pp. Bibliography.

After explaining the reasons for the new look in Lukan scholarship and introducing the Gospel on the basis of Lk 1:1-4, this volume provides a commentary on the Gospel under these headings: Luke's infancy narratives (1:5-2:52), preparation for the public ministry (3:1-4:13), ministry in Galilee (4:14-9:50), a teaching journey to Jerusalem (9:51-19:44), and Jerusalem (19:45-24:53). Kealy's exposition of the Fourth Gospel was published under the title *That you may believe* (1978).

A. KEMMER, *Gleichnisse Jesu. Wie man sie lesen und verstehen soll*, Herderbücherei 875 (Freiburg—Basel—Vienna: Herder, 1981, paper DM 5.90) 128 pp. Bibliography. Indexed. ISBN: 3-451-07875-9.

Kemmer, a Benedictine monk of Einsiedeln and the author of *Das Neue Testament. Eine Einführung für Laien* (1976), by situating the parables in the life and teaching of Jesus seeks to recapture their original meanings. After introductory remarks on the parables in general, he discusses the individual parables in the Synoptic Gospels under the following headings: the power of the gospel, the presence of salvation, God's mercy with sinners, true discipleship,

hope in God's hour, the seriousness of the hour, the last period of grace, resolute activity, and the fulfilled kingdom. The brief conclusion considers the kingdom of God in the parables.

S. J. KISTEMAKER, *The Gospels in Current Study* (2nd ed.; Grand Rapids: Baker, 1980, paper \$6.95) 181 pp. Bibliography. Indexed. LCN: 72-78255. ISBN: 0-8010-5316-1.

Intended to give nonspecialists an acquaintance with and the ability to speak intelligently about recent Gospel studies, this volume discusses manuscript discoveries (*Gospel of Thomas*, Dead Sea scrolls, papyri), readings (translations, textual criticism, literary criticism), various methods of criticism (source, form, redaction, audience), hermeneutics (the historical Jesus, the New Hermeneutic), gospel (church and gospel, the words of Jesus), the Gospels (Mt, Mk, Lk, Jn), theology (Son of Man, Son of God, resurrection), and interpretation. The second edition has provided an opportunity to correct inaccuracies in the 1972 printing, to amplify and update the bibliography, and to take account of further developments in Gospel study.

J. LANGE (ED.), *Das Matthäus-Evangelium*, Wege der Forschung 525 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1980, DM 94) vi and 464 pp. Indexed. ISBN: 3-534-07508-0.

Twenty-one articles or excerpts from books are presented here in German: B. W. Bacon on Matthew's five books against the Jews (1918), E. von Dobschütz on Matthew as rabbi and catechist (1928), J. Sickenberger on three alleged indications of Matthean priority (1933), W. Grundmann on the Evangelist's portrait of Jesus (1940), K. W. Clark on the Gentile bias in Mt (1947), G. Bornkamm on the stilling of the storm in Mt 8:23-27 (1948), O. Michel on the Gospel's ending (1950), E. Haenchen on Mt 23 (1951), E. Schweizer on Mt 5:17-20 and Matthew's understanding of the Law (1952), B. Gärtner on 1QpHab and Mt (1954), H. Greeven on the healing of the paralytic in Mt 9:1-8 (1955), G. Bornkamm on end-expectation and the church in Mt (1956), F. V. Filson on broken patterns in Mt [§ 1-391], W. Trilling on the Baptist-tradition in Mt [§ 4-382], K. Stendahl on the "who" and "whence" of Jesus in Mt 1-2 (1960), C. F. D. Moule on translation Greek and original Greek in Mt (1962), E. Krentz on the extent of Matthew's prologue and the structure of the Gospel [§ 9-895], G. Strecker on Matthew's understanding of history [§ 11-190], E. Schweizer on Law-observance and charismatic activity in Mt [§ 15-129], U. Luz on the disciples in Mt [§ 16-844], and P. Hoffmann on Peter's primacy in Mt (1974). Lange has supplied a forty-page introduction.

C. H. LINDIJER, *Handelingen van de Apostelen II*, De prediking van het Nieuwe Testament (Nijkerk: Callenbach, 1979, paper) 299 pp. Bibliographies. ISBN: 90-266-0725-3.

The first volume of this commentary on Acts was described in *NTA* 21, p. 330. The second volume proceeds according to the following outline: the open door for the Gentiles (13:1-14:28), the meeting in Jerusalem (15:1-35), to Macedonia and Achaia (15:36-18:22), Ephesus (18:23-19:40), to Jerusalem (20:1-21:17), Paul imprisoned in Jerusalem (21:18-23:32), imprisoned in Caesarea (23:33-26:32), in transit to Rome (27:1-28:15), and Rome (28:16-31).

G. MAIER, *Matthäus-Evangelium*, 2 vols., Edition C: Bibelkommentar (Neuhausen—Stuttgart: Hänssler-Verlag, 1979-80, DM 39.80 each) 575 pp. ISBN: 3-7751-0452-6 (vol. 1); 503 pp. ISBN: 3-7751-0524-7 (vol. 2).

Maier, the author of *Das Ende der historisch-kritischen Methode* (1974) and *Wie legen wir die Schrift aus?* (1978), maintains that Mt was composed for Jewish Christians in Palestine by the apostle Matthew around A.D. 60. He views Mt as the oldest Gospel and as independent of Mk. His two-volume commentary is presented according to the following outline: introduction consisting of the birth, youth, and baptism of Jesus (1:1-4:11); the early period of Jesus' activity (4:12-11:1); Jesus' struggle for Israel (11:2-16:20); the passion of Jesus (16:21-27:66); and the resurrection of Jesus (28:1-20). These volumes inaugurate a new series of commentaries intended for pastors and students.

A. MAMOU, *Jésus et l'empire romain* (Paris: La Pensée Universelle, 1977, paper 20.40 F) 61 pp., 2 plates.

Mamou seeks to reclaim the integral Jewishness of Jesus and to show that Jesus was a fervent intellectual who combated Roman imperialism through his teachings. The three major sections

in the book discuss the siege of Jerusalem and the destruction of the Temple in A.D. 70, the diffusion of Jesus' ideas by North African Jewish communities, and the particulars of Jesus' execution and death.

L. MARIN, *The Semiotics of the Passion Narrative. Topics and Figures*, trans. A. M. Johnson, Pittsburgh Theological Monograph Series 25 (Pittsburgh, PA: Pickwick, 1980, paper) xii and 263 pp. Bibliography. Indexed. LCN: 80-18199. ISBN: 0-915138-23-9.

Originally published in French as *Sémiotique de la Passion. Topiques et figures* (1971), these essays on the place-names and the traitor in the Gospel passion accounts are connected by their concern with the place, nature, and function of mediation in the narrative logic. After methodological observations, the first essay reflects on the death and resurrection of the toponyms in the passion narratives and then considers the toponymic systems and secondary topics in the accounts of Jesus' entrance into the city and into the Temple, in the entrance parables, and in the eschatological discourses. The second essay discusses the character of the traitor in the narrative and his structure in the perspective opened up by the actantial model. It contains sections on the three temptations or the problem of the neutralization of the signifier, the signifier network in the system of the text, Judas Iscariot and the anointing at Bethany as the first neutralizing exchange, and the eucharistic meal and the fundamental exchange. Five appendixes are included.

J. L. MAYS (ED.), *Interpreting the Gospels* (Philadelphia: Fortress, 1981, paper \$13.50) x and 307 pp. LCN: 80-8057. ISBN: 0-8006-1439-9.

The twenty articles presented in this volume were originally published in *Interpretation*. The four essays on the problem of the gospel in the Gospels are by J. A. Fitzmyer [§ 24-505], C. H. Talbert [§ 24-384], J. D. Kingsbury [§ 24-382], and R. Morgan [§ 24-383]. The articles devoted to Mt are by C. E. Carlston [§ 19-933], J. D. Kingsbury [§ 19-937], L. Gaston [§ 19-935], and J. P. Martin [§ 19-939]. Mk is treated by P. J. Achtemeier [§ 23-108], H. C. Kee [§ 23-110], J. R. Donahue [§ 23-109], and E. Schweizer [§ 23-112]. The studies on Lk are by A. J. Hultgren [§ 21-405], C. H. Talbert [§ 21-410], R. P. Martin [§ 21-406], and F. W. Danker. The Fourth Gospel is handled by P. S. Minear [§ 22-141], R. Kysar [§ 22-138], D. M. Smith [§ 22-144], and R. E. Brown [§ 22-134]. P. J. Achtemeier has supplied a two-page foreword.

J. P. MEIER, *The Gospel according to Matthew, An Access Guide* (New York—Chicago—Los Angeles: Sadlier, 1980, paper \$4.95) x and 118 pp. Bibliographies. LCN: 80-53170. ISBN: 0-8215-5925-7.

Meier, the author of *The Vision of Matthew* (1979) and *Matthew* (1980), seeks to give nonspecialists easy access to the Gospel by first presenting a summary of its purpose and major themes as well as a thumbnail sketch of its contents. Then there are six study sessions on Mt 1–2, 5–7, 8–9, 13, 26–27, and 28, which explain the setting of the passages and ask questions about their meaning and significance today. Four bridge sections summarize the major points of the texts not covered in the study sessions. An introductory chapter on how to run a Bible study group is also included.

S. MIGLIASSO, *La presenza dell'Assente. Saggio di analisi letterario-strutturale e di sintesi teologica di Gv. 13,31-14,31* (Rome: Borla, 1979, paper 12,000 L) 291 pp., folding chart. Bibliography.

Prepared as a doctoral dissertation under the direction of E. Rasco and accepted by the Gregorian University in 1978, this investigation of Jn 13:31–14:31 begins with methodological observations and then presents a literary-structural analysis under the following headings: delimitation of the pericope, literary analysis of the unit, the structuring of the pericope, and beyond the structure. The second part discusses the overall theological message of the passage (the event-action of Jesus' death, Jesus' death as redemptive, this redemption as presence, Jesus' presence and discipleship, the scope of Jesus' discourse and of his death, theology and literary expression) and particular theological themes (Jesus in relation to the Father and the Paraclete, the disciples, the other characters). A folding insert presents the Greek text of Jn 13:31–14:31 according to the structure discerned through the literary-structural analysis.

G. T. MONTAGUE, *Mark: Good News for Hard Times. A Popular Commentary on the Earliest Gospel* (Ann Arbor, MI: Servant Books, 1981, paper \$5.95) vi and 197 pp. ISBN: 0-89283-096-4.

Intended for nonspecialists, this exposition of Mk divides the Gospel into sixty-one sections and supplies the RSV text and a brief commentary for each: John heralds the mightier one (1:1-8), Jesus is baptized (1:9-11), Jesus in the desert (1:12-13), Jesus begins his ministry (1:14-15), etc. Montague, the author of *The Holy Spirit: Growth of a Biblical Tradition* (1976), describes the Gospel as a “handbook for hard times” and interprets it against the background of Nero’s persecution of the Roman Christians and Peter’s martyrdom.

J. T. NIELSEN, *Het evangelie naar Lucas I*, De prediking van het Nieuwe Testament (Nijkerk: Callenbach, 1979, paper) 408 pp. Bibliography. ISBN: 90-266-0728-8.

After an eight-page introduction to Luke’s Gospel, this volume presents an exposition of chaps. 1–12 in twelve major sections. The individual pericopes are given verse-by-verse analysis, with special emphasis on their historical and theological dimensions. Nielsen is also the author of *Het evangelie naar Mattheüs* in the same series. A second volume on Lk is in preparation.

Parabels meerstemmig, Verslagboek van de Vliebergh-Sencie-Leergang Afdelingen Catechese en Bijbel, augustus 1979 (Antwerpen—Amsterdam: Patmos, 1980, paper 495 Bel. fr.) 176 pp., 12 figs. ISBN: 90-292-9977-0.

The first part of this volume presents four different approaches to the interpretation of the parable of the wicked husbandmen (Mk 12:1-12): structuralist (L. Verbeeck), literary and historical-critical (P. Kevers), psychoanalytic (P. van Ginneken), and political (J. Bonsen). The second part presents the same approach to three different parables: R. Michiels on the seed parables (Mk 4:1-34), P. Kevers on the parable of the weeds among the wheat (Mt 13:24-30, 36-43), and S. Lamberigts on the parable of the ten bridesmaids (Mt 25:1-13). The third part contains articles on the content and method of the Gospel parables: L. Geysels on the parables as proclamations of God’s kingdom, and J. Dupont on the actuality of Jesus’ method of teaching by means of parables.

B. PRZYBYLSKI, *Righteousness in Matthew and His World of Thought*, Society for New Testament Studies Monograph Series 41 (New York—Cambridge, UK—London: Cambridge University Press, 1980, \$24.50) xiii and 184 pp. Bibliography. Indexed. LCN: 79-41371. ISBN: 0-521-22566-3.

Prepared as a doctoral dissertation under the direction of E. P. Sanders and accepted by McMaster University in 1975, this volume argues that the Matthean concept of righteousness becomes intelligible only when studied against the background of the Dead Sea scrolls and tannaitic literature. After reviewing the terminology of righteousness in the OT, it examines the uses of *šedeq* and related words in the Qumran scrolls and in the tannaitic writings, and then explores the Matthean meanings of *dikaïosynē*, *eleēmosynē*, and *dikaïos*. Chapters on the relative significance of righteousness in Mt and on its provisional function are also included. Przybylski concludes that, in Mt, *dikaïosynē* describes the demand of God on human beings to live according to the Law as interpreted by Jesus.

J. SCHLOSSER, *Le Règne de Dieu dans les dits de Jésus*, 2 vols., Études Bibliques (Paris: Gabalda, 1980, paper) vii and 747 pp. Bibliography. Indexed. ISBN: 2-85021-002-1.

The first volume in this investigation of the kingdom of God in the sayings of Jesus explores its present dimensions with reference to Mk 1:15 (Mt 4:17); Lk 11:20 (Mt 12:28); Lk 7:28 (Mt 11:11); and Lk 17:20-21, and its future aspects in light of Lk 11:2 (Mt 6:10); Mk 9:1 (Mt 16:28; Lk 9:27); and Mk 14:25 (Mt 26:29; Lk 22:18). The second volume, which deals with the “otherness” of the kingdom, first discusses the relation between the kingdom and election in Lk 6:20 (Mt 5:3); Mt 21:31b; Mk 10:13-16 par.; Lk 16:16 (Mt 11:12-13); and Mk 10:25 par. Then it examines the relation between kingdom and community in Lk 12:32 and Lk 13:28-29 (Mt 8:11-12). The concluding remarks are devoted to the kingdom and ethics, the time of the kingdom, and God and the kingdom. Schlosser presented some of his views on this topic in a recent article in *RevSciRel* [§ 24-64].

F.-J. STEINMETZ, *Damit der Geist komme. Impulse aus der Jesus-Geschichte* (Würzburg: Echter Verlag, 1979, paper DM 16.80) 168 pp. Bibliographies. ISBN: 3-429-00607-4.

This volume presents thirteen essays on various NT themes or passages related to the story of Jesus: the sayings about the Spirit in Jn, Joseph's doubt (Mt 1:18-21, 24), the homage of the Magi (Mt 2:1-12), the slaughter of the children in Bethlehem (Mt 2:16-23), the finding of Jesus in the Temple (Lk 2:41-52), the prayer of Jesus, the mystery of the parables, biblical miracles and their meaning today (Acts 8:6), dependence on God as freedom (Mt 6:25-27), the biblical foundations of religious life, the riddle of the Markan commands to silence, the understanding of the Johannine farewell discourses, and the coming of the new Pentecost.

A. STROBEL, *Die Stunde der Wahrheit. Untersuchungen zum Strafverfahren gegen Jesus*, Wissenschaftliche Untersuchungen zum Neuen Testament 21 (Tübingen: Mohr-Siebeck, 1980, paper DM 59) vii and 150 pp. Indexed. ISBN: 3-16-143041-7.

Strobel takes issue with H. Lietzmann's view that the account of the Jewish religious trial of Jesus in Mk 14:53-65 has no value as a historical witness because it was entirely the product of early Christianity. After rejecting as untenable Lietzmann's hypothesis, the author collects ancient texts regarding the legal situation of the Jews, discusses the relation between Sadducean and Pharisaic penal laws, and interprets Mk 14:53-15:1 in light of this material. Then the legal proceedings before the Roman governor (see Mk 15:2-5 parr.) are examined with reference to the figure of Pilate, the position and competence of the governor, the decision, and its nature. Reflections on the theological significance of the findings conclude the volume.

S. D. TOUSSAINT, *Behold The King. A Study of Matthew* (Portland, OR: Multnomah, 1980, \$15.95) 399 pp. Bibliography. Indexed. LCN: 80-13410. ISBN: 0-930014-39-1.

Toussaint, associate professor of Bible exposition at Dallas Theological Seminary, seeks to set forth the flow of Mt in relation to the Evangelist's goals of proving the messiahship of Jesus and presenting the kingdom purpose of God as it concerns Jesus, Israel, and the church. The commentary is divided into seven major parts: the incarnation and preparation of the King (1:1-4:11), the declaration of the principles of the King (4:12-7:29), the manifestation of the King (8:1-11:1), the opposition to the King (11:2-13:53), the reaction of the King (13:54-19:2), the formal presentation and rejection of the King (19:3-25:46), and the crucifixion and resurrection of the King (26:1-28:20).

B. VAN GINKEL AND J. A. PICARD, *Het evangelie van Jezus* (Amsterdam—Brussels: Elsevier, 1980, paper 24.50 gld.) 216 pp. Bibliographies. Indexed. ISBN: 90-1003085-7.

After locating Jesus and the NT writers in their 1st-century A.D. setting, this volume isolates the Synoptic materials that are most informative about the gospel of Jesus of Nazareth. The remaining chapters consider methods of research on the historical Jesus, the question of his gospel's relevance today, the various interpretations of Jesus throughout history, the significance of the Dead Sea scrolls and the Nag Hammadi documents, and the early church's efforts to place Jesus in other frameworks. Van Ginkel teaches pastoral psychology at the University of Utrecht, and Picard is an arts specialist.

A. VANHOYE ET AL., *La Passion selon les quatre Évangiles*, Lire la Bible 55 (Paris: Cerf, 1981, paper) 127 pp. ISBN: 2-204-0183-7.

This volume contains three articles originally published in the collection *Assemblées du Seigneur*: A. Vanhoye on the passion narratives in the Synoptic Gospels, I. de la Potterie on the Johannine passion account, and C. Duquoc on the theological significance of the NT passion narratives. E. Charpentier has added a summary of each passion account.

G. VERMES, *Jesus the Jew. A Historian's Reading of the Gospels* (Philadelphia: Fortress, 1981, paper \$6.95) 286 pp. Bibliography. Indexed. LCN: 80-2381. ISBN: 0-8006-1443-7.

The paperback edition of a book aiming to understand Jesus in his historical setting [NTA 19, p. 114].

T. E. WILSON, *The Farewell Ministry of Christ. John 13-17* (Neptune, NJ: Loizeaux Brothers, 1981, paper \$2.50) 96 pp. Bibliography. LCN: 81-316. ISBN: 0-87213-965-4.

Based on a series of addresses given at the All-India Assembly Workers' Conference held in December 1973, this exposition of Jesus' farewell discourse in the Fourth Gospel pays particular attention to the seven vital doctrines outlined in the passage: the second coming of Christ (14:3), priesthood as the way of approach to the Father (14:6), the relations in the Godhead (14:8-17), the Holy Spirit (14-16), the inspiration of the word (14:26; 16:13), a new principle in prayer (14:13-14; 16:23-24), and the vine and the branches as a new testimony (15:1-8). Wilson is also the author of *Mystery Doctrines of the New Testament* (1975).

EPISTLES—REVELATION

C. F. ANDRY, *Paul and the Early Christians* (Dublin, IN: Print Press, 1978, paper) xiii and 173 pp., 5 maps. LCN: 78-71822.

Andry, professor of philosophy and religious studies at Ball State University in Muncie, IN, structures his account of Paul's life according to the information contained in the apostle's own letters, using Acts as a secondary source. After introductory remarks on Luke and Paul, the author reconstructs the succession of Paul's movements "in as good a chronological order as our resources will allow." Then he reviews each of the Pauline letters separately in order to reaffirm and verify what has been learned of Paul's activities. Five appendixes are included.

G. R. BEASLEY-MURRAY, *The Book of Revelation*, New Century Bible Commentary (Grand Rapids: Eerdmans, 1981, paper \$7.95; London: Marshall, Morgan & Scott) 352 pp. Bibliography. Indexed. LCN: 80-28252. ISBN: 0-8028-1885-4 (Eerdmans), 0-551-00897-0 (M,M&S).

The 38-page introduction to the book of Revelation discusses its form (epistle, apocalypse, Christian prophecy), content and structure, authorship and date, and abiding significance. The commentary is presented according to this outline: prologue (1:1-8), the calling of John to prophesy (1:9-20), the letters to the seven churches (2:1-3:22), the vision of heaven (4:1-5:14), the judgments of the seven seals (6:1-8:5), the judgments of the seven trumpets (8:6-11:19), the conflict between the church and the evil powers (12:1-14:20), the judgments of the seven bowl-cups (15:1-16:21), the reign and ruin of the city of the Antichrist (17:1-19:10), the revelation of Christ and of the city of God (19:11-22:5), and epilogue (22:6-21). Beasley-Murray, formerly principal of Spurgeon's College in London, is professor of NT interpretation at Southern Baptist Theological Seminary in Louisville, KY. This commentary was first published in 1974; a revised edition appeared in 1978.

H. CONZELMANN, *Der erste Brief an die Korinther*, Kritisch-exegetischer Kommentar über das Neue Testament 5 (2nd rev. ed.; Göttingen: Vandenhoeck & Ruprecht, 1981, DM 48) 373 pp. Bibliography. Indexed. ISBN: 3-525-51620-7.

The first edition of Conzelmann's now classic commentary on 1 Corinthians was described in *NTA* 14, p. 114. The English version was noticed in *NTA* 19, pp. 394-395. The revised German edition contains ten more pages and includes new bibliographic information. After a 23-page introduction, it discusses the epistle according to the following outline: prescript (1:1-3), proem (1:4-9), the divisions in the community (1:10-4:21), the crisis of *bios* (5:1-6:20), answers to questions (7:1-15:58), and messages and greetings (16:1-24). There are twelve excursuses.

L. DUSSAUT, *Synopse structurelle de l'Épître aux Hébreux. Approche d'Analyse Structurale* (Paris: Cerf, 1981, paper) viii and 202 pp., 2 folding charts. Bibliography. Indexed. ISBN: 2-204-01699-3.

After explaining his method of structural-situational analysis, Dussaut applies it to the epistle to the Hebrews and uncovers the following general outline: fourteen major sections grouped in seven columns and distributed in three parts (Heb 1:1-5:10; 5:11-10:39; 11:1-13:21/25) with two, three, and two columns respectively. Remarks on the concentric character of the epistle as a whole and on the structural synopsis and analysis of the text conclude the discussion. Folding charts giving the structural synopsis of Hebrews in Greek and French (TOB) accompany the volume.

L. ERITSLAND, *Fortolkning til Johannes Åpenbaring* (Oslo: Luther Forlag—Lunde Forlag, 1978) 231 pp. ISBN: 82-531-6049-6.

The 22-page introduction to the book of Revelation considers its apocalyptic language, structure, authorship, and historical setting. The exposition of the text is presented according to this outline: introduction (1:1-20), the seven letters (2:1-3:22), the all-powerful God and the Lamb (4:1-5:14), the opening of the books of the future (6:1-8:1), the seven trumpets (8:2-11:19), the great combat (12:1-14:20), the seven bowls (15:1-16:21), judgments on Babylon (17:1-19:10), the return of Christ and the final victory (19:11-22:5), and conclusion (22:6-21).

P. GIBERT, *Apprendre à lire saint Paul. Le Christ au fondement de tout. De la Loi à l'Évangile de la liberté*, Croire aujourd'hui (Paris: Desclée de Brouwer, 1981, paper) 156 pp. Bibliography. ISBN: 2-220-02224-2.

Gibert, professor of Sacred Scripture at the regional seminary in Marseilles, first focuses on Paul as the earliest NT author: the historical and literary situation, the transition from Saul of Tarsus to Paul the apostle of Jesus Christ, and the epistles and their author. The second part of the book analyzes 1 Corinthians, Galatians, and Romans. The third part considers Paul as a witness for our time with regard to the role of women in the church, fixed attitudes and authority, and the gospel of freedom.

H. R. JOHNSON, *Who Then Is Paul?* (Washington, DC: Chevy Chase Manuscripts—University Press of America, 1981, cloth \$19.75, paper \$10.75) xvi and 249 pp., 16 figs., 12 maps. Bibliography. Indexed. LCN: 80-1406. ISBN: 0-8191-1364-6 (cloth), 0-8191-1365-4 (paper).

This account of the life and work of Paul was written by the author during the period between his retirement from the pastorate of the Chevy Chase Presbyterian Church in 1924 and his death in 1945. The purpose of the book is to lead readers into an intimate experience of comradeship with Paul, enabling them to know the great apostle rather than merely to know about him. The plan of the book is one of continuous narrative based on Paul's extensive travels; discussions of Paul's characteristics, learning, theology, and other matters are woven into the narrative. G. W. Buchanan has edited the manuscript and added comments in the form of footnotes as well as an appendix on Pauline chronology.

S. KIM, *The Origin of Paul's Gospel*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 4 (Tübingen: Mohr-Siebeck, 1981, paper DM 78) xii and 391 pp. Bibliography. Indexed. ISBN: 3-16-142021-7.

The slightly revised version of a doctoral dissertation directed by F. F. Bruce and presented to the University of Manchester in 1977, this study argues that the Damascus event was the basis of Paul's theology and his existence as an apostle. After describing Paul's life and thought before his conversion and call, it investigates Paul's interpretation of the Damascus event and then explores the most important aspects of his gospel: the revelation, Christology (Christ, Lord, Son of God, *eikōn tou theou*), and soteriology. There are excursions on the antithetical typology between the Sinai theophany and the Damascus Christophany and on Paul and the grace of his apostleship. Kim concludes that Paul's gospel was grounded solely in God's revelation to him on the Damascus road.

P. LAPIDE AND P. STUHLMACHER, *Paulus—Rabbi und Apostel. Ein jüdisch-christlicher Dialog* (Stuttgart: Calwer, 1981, paper DM 12; Munich: Kösel-Verlag) 80 pp. ISBN: 3-7668-0666-1 (Calwer), 3-466-20209-4 (Kösel).

In the first part of this booklet, Stuhlmacher explores the question whether Paul should be considered an apostate or an apostle. In the second part Lapidé discusses Paul as the rabbi from Tarsus and explains the new Jewish view of Paul. The third part contains reflections of the two authors on the theme "Paul, a rabbi, who became an apostle."

F. LAUB, *Bekenntnis und Auslegung. Die paränetische Funktion der Christologie im Hebräerbrief*, Biblische Untersuchungen 15 (Regensburg: F. Pustet, 1980, paper DM 64) viii and 310 pp. Bibliography. Indexed. ISBN: 3-7917-0663-2.

Accepted as a *Habilitationsschrift* by the Catholic theological faculty at Munich in 1978, this

investigation of the paraenetic function of Christology in Hebrews first discusses the “confession” of Jesus the Son of God as the starting point for the theological train of thought in the epistle. Then it explores the basis of the high-priestly Christology in the epistle’s soteriologically oriented explication of the humiliation-exaltation pattern. The third part treats the reality of salvation and faithful existence in light of the epistle’s high-priestly Christology. Particular attention is given to how the author of Hebrews reinterpreted OT cultic concepts with the aid of both salvation-historical and Alexandrian-Platonizing perspectives.

A. H. LEWIS, *The Dark Side of the Millennium. The Problem of Evil in Revelation 20:1-10* (Grand Rapids: Baker Book House, 1980, paper \$4.95) 65 pp. ISBN: 0-8010-5596-2.

Lewis, professor of OT at Bethel College in St. Paul, MN, aims to show that evil is an integral part of the thousand-year period described in Revelation 20, and that this evil is sufficient reason to deny the identification of the millennium with the glorious future kingdom of Christ. The five chapters in his presentation answer these questions: How evil is the millennium? How will the wicked get in? Is there an OT millennium? Is the NT kingdom the millennium? Where does the millennium belong?

E. A. LIVINGSTONE (ED.), *Studia Biblica 1978: III. Papers on Paul and Other New Testament Authors*, JSNT Supplement Series 3 (Sheffield, UK: JSOT Press, 1980, £16.50 or \$32.95) 468 pp. ISBN: 0-905774-27-2.

The volume containing papers on the Gospels prepared for the Sixth International Congress on Biblical Studies, held at Oxford in 1978, was described in *NTA* 25, p. 88. The papers presented in this volume are by H.-W. Bartsch on the content and function of early Christian Easter-faith, J. N. Birdsall on the Georgian version of the book of Revelation, O. S. Brooks on a contextual interpretation of Gal 3:27, D. H. Campbell on the identity of *egō* in Rom 7:7-25, W. S. Campbell on salvation for Jews and Gentiles in Romans, W. S. Campbell on Christ as the end of the Law in Rom 10:4, W. V. Crockett on the ultimate restoration of all humanity according to 1 Cor 15:22, P. Ellingworth on NT text and OT context in Heb 12:3, J. C. Fenton on controversy in the NT, J. Francis on the image of the child in 1 Pet 2:2-3, J. M. Gibbs on wisdom and power and well-being, S. G. Hall on Christology in relation to prophecy and Scripture, M. Hengel on hymn and Christology, C. J. A. Hickling on center and periphery in Paul’s thought, Hickling on Paul’s reading of Isaiah, J. Holdsworth on the sufferings in 1 Peter and “missionary apocalyptic,” G. Kehnscherper on Pauline belief and creation in Rom 8:19, S. Laws on the bloodstained horseman in Rev 19:11-13, S. D. MacArthur on “spirit” in Pauline usage (1 Cor 5:5), T. W. Mackay on early Christian exegesis of Revelation, M. J. Moreton on the origins of a Christian initiation rite in the NT period, J. Nissen on the problem of suffering and ethics in the NT, J. D. Quinn on Paul’s last captivity, H. Räisänen on Paul’s theological difficulties with the Law, J. Ries on the NT titles of Christ in the gnostic liturgy of Médinet Mâdi, S. S. Smalley on 1 John, G. Stanton on Stephen in Lukan perspective, R. G. Tanner on Paul and Panaetius, Tanner on Paul’s view of militia and contemporary social values, D. H. van Daalen on the revelation of God’s righteousness in Rom 1:17, J. J. Vincent on pluralism and mission in the NT, J. H. Walker on a pre-Markan dating for *Didache*, A. J. M. Wedderburn on Adam in Romans, A. E. Wilhelm-Hooijbergh on the martyrdom of Peter before the fire in Rome, Wilhelm-Hooijbergh on the different meanings of the Greek and Latin texts of 2 Tim 1:17, R. Williamson on Philo and NT Christology, R. E. Witt on the myth of God’s mother incarnate, N. T. Wright on the meaning of *peri hamartias* in Rom 8:3, and R. Yates on Christ and the powers of evil in Colossians.

H. MARSH, *The Rebel Jew. A Study of St. Paul* (London: Skilton & Shaw, 1980, £3.90) 156 pp. ISBN: 0-7050-0078-8.

In his preface, Henry Marsh (the pseudonym of Beram Saklatvala) describes Paul as “truly a rebel Jew who turned with violent hostility against the faith of his fathers,” and calls attention to Paul’s “constant theme” of the growing hostility between the orthodox Jewish religion and the new faith of Christianity. The chief sources used in this account of Paul’s life and teaching are the Pauline epistles and Acts. Prior to his death in 1976, Saklatvala was managing director of a large Indian firm, Tata, in London.

H. D. McDONALD, *Commentary on Colossians and Philemon*, Theta Books (Waco, TX: Word, 1980, \$11.95) 197 pp. Bibliography. LCN: 79-63951. ISBN: 0-8499-0088-3.

In his nine-page introduction to Colossians, McDonald suggests that the epistle was written during Paul's two-year imprisonment in Rome (ca. A.D. 60). The verse-by-verse exposition divides the letter into two major parts: Christ in Christian belief (1:1-3:4), and Christ in Christian behavior (3:5-4:18). Special attention is given to the ways in which the truth of Christian faith is declared (1:1-14), defined (1:15-2:8), defended (2:9-3:4), desired (3:5-4:1), and displayed (4:2-18). The commentary on the letter to Philemon explicates the salutation (1-3), the remembrance that inspired Paul's thankful supplication (4-7), the reason that occasioned Paul's tactful communication (8-14), the reflection that increased Paul's hopeful expectation (15-22), and the benediction (23-25). McDonald taught at London Bible College over a long period, serving as its vice-principal for twenty-one years.

Pauline Studies. Essays presented to Professor F. F. Bruce on his 70th Birthday, ed. D. A. Hagner and M. J. Harris (Exeter, UK: Paternoster, 1980, £10; Grand Rapids: Eerdmans, \$19.95) xli and 293 pp., plate. Bibliography. Indexed. LCN: 80-16146. ISBN: 0-85364-271-0 (Paternoster), 0-8028-3531-7 (Eerdmans).

The first ten articles in this *Festschrift* for Professor Bruce concern the life and theology of Paul: C. J. Hemer on Pauline chronology, P. Garnet on Pauline soteriology in light of the Qumran scrolls, E. M. Howe on interpretations of Paul in *Acts of Paul and Thecla*, P. T. O'Brien on thanksgiving within the structure of Pauline theology, S.-H. Quek on Adam and Christ according to Paul, D. Wenham on tension in Christian life according to Paul, S. S. Smalley on the Christ-Christian relationship in the writings of Paul and John, R. E. Clements on "a remnant chosen by grace" (Rom 11:5), B. A. Demarest on process theology and the Pauline doctrine of the incarnation, and D. A. Hagner on Paul in modern Jewish thought. The remaining six articles are literary and exegetical studies of material in the Pauline corpus: P. Beasley-Murray on Col 1:15-20 as an early Christian hymn celebrating the lordship of Christ, M. Silva on the Pauline style as lexical choice with regard to *ginōskein* and related verbs, J. W. Drane on why Paul wrote Romans, R. H. Gundry on Paul's moral frustration before his conversion with respect to sexual lust in Rom 7:7-25, R. Y.-K. Fung on justification by faith in 1-2 Corinthians, and M. J. Harris on Tit 2:13 and the deity of Christ. The volume includes a photograph of the honoree, a *tabula gratulatoria*, two personal appreciations (by C. F. D. Moule and the editors), and a select bibliography of Bruce's writings between 1970 and 1979 (compiled by W. W. Gasque).

C. PERROT (ED.), *Études sur la Première Lettre de Pierre. Congrès de l'ACFEB, Paris 1979*, *Lectio divina* 102 (Paris: Cerf, 1980, paper) 279 pp. Bibliography. ISBN: 2-204-01547-4.

The first part of this volume contains general papers by É. Cothenet on present-day orientations in the exegesis of 1 Peter, C. Lepelley on the letter's historical context, J. Schlosser on its use of the OT and Christology, A. Vanhoye on its place in NT theology, and M.-A. Chevallier on how it should be read today. The second part presents articles by J. Duplacy and C.-B. Amphoux on the textual history of 1 Peter, J. Calloud on the semiotic analysis of the text, M. Carrez on the epistle's treatment of slavery, P. Sandevor on the interpretation of *basileion hierateuma* in 1 Pet 2:9, C. Perrot on Christ's descent into hell and his preaching to the dead (3:19; 4:6), and A.-M. de la Bonnardière on Augustine's understanding of Christ's preaching to the imprisoned spirits (3:18-19). Perrot has provided a three-page foreword, and Cothenet has supplied a six-page bibliography.

J. V. PICCA, *Romanos 13,1-7. Un texto discutido. Prolegómenos para su interpretación*, *Biblioteca di Scienze Religiose* 34 (Rome: Libreria Ateneo Salesiano, 1981, paper 18,000 L) 224 pp. Bibliography. Indexed. ISBN: 88-213-0017-X.

As a way of clarifying the exegetical issues and determining the state of the question, the first part of this investigation of Rom 13:1-7 traces the history of its interpretation from patristic times to the present. The second part discusses major issues in the interpretation of the passage: its connection with the rest of Paul's letter and its textual authenticity, its form and style and its

paraenetic context, and the various circumstances that could have motivated this exhortation (Paul's situation, the Roman community's situation, the organization of the Roman empire, the contemporary idea of power).

F. RIENECKER, *A Linguistic Key to the Greek New Testament. Volume 2: Romans-Revelation*, trans. and rev. C. L. Rogers (Grand Rapids: Zondervan, 1980, \$17.95) xxiv and 518 pp. LCN: 75-45486. ISBN: 0-310-32030-5.

The first volume in this translation, revision, and expansion of *Sprachlicher Schlüssel zum griechischen Neuen Testament* was described in NTA 21, p. 200. The second volume covers Romans through Revelation and provides grammatical identifications of words (voice, tense, case, etc.), concise definitions of the most important words in each verse, and references to the relevant secondary literature. In his adaptation Rogers, director of the Freie Theologische Akademie in Seeheim, West Germany, has sought to realize in a limited way Rienecker's unfulfilled hopes of treating the theological concepts in the Scriptures and explaining the historical background of the NT world in separate volumes.

P. ROLLAND, *Epître aux Romains. Texte grec structuré* (Rome: Biblical Institute Press, 1980, paper 6,000 L or \$7.50) 53 pp.

Following the pattern set by A. Vanhoye for Hebrews (1966) and E. Malatesta for the Johannine epistles (1966), this structured presentation of the Greek text of Romans is designed to highlight the parallel repetitions, symmetrical dispositions, and other literary devices used by Paul. The following general outline is adopted: preamble (1:1-15), announcement of the subject (1:16-17), justification by faith (1:17-4:25), death conquered by life (5:1-8:39), the salvation of all Israel (9:1-11:36), paraenetic statement (12:1-15:13), transition (15:14-21), epilogue (15:22-33), appendix (16:1-23), and final doxology (16:25-27).

H. SCHLIER, *Der Philipperbrief*, Kriterien 54 (Einsiedeln: Johannes Verlag, 1980, paper DM 10.50) 82 pp. ISBN: 3-265-10224-6.

This running exposition of Paul's letter to the Philippians was originally presented as a series of lectures to a community of women religious. The text of the German version of the Jerusalem Bible is provided along with Schlier's reading of each pericope. Particular emphasis is placed on the theme of joy and its relation to the cross. H. U. von Balthasar has contributed a two-page preface. The book is distributed by Benziger Verlag in Einsiedeln, Switzerland.

E. SCHÜSSLER FIORENZA, *Invitation to the Book of Revelation. A Commentary on the Apocalypse with Complete Text from The Jerusalem Bible* (Garden City, NY: Image Books/Doubleday, 1981, paper \$3.95) 223 pp. Bibliography. LCN: 79-6744. ISBN: 0-385-14800-3.

Schüssler Fiorenza, author of *Priester für Gott* (1972) and *The Apocalypse* (1976), describes Revelation as a deeply political-theological book that attempts to formulate the reality and meaning of eschatological salvation in universal and political symbols. Her twenty-page introduction to Revelation considers its symbolic language and mythological imagery, literary composition and structure, and theological perspective. The commentary is presented according to the following concentric outline: prologue and epistolary greeting (1:1-8), the prophetic messages to the churches (1:9-3:22), Christ as the eschatological liberator and regent (4:1-9:21), the prophetic community and its oppressors (10:1-15:4), the trial and sentencing of Babylon/Rome (15:5-19:10), eschatological judgment and salvation (19:11-22:9), and epilogue and epistolary frame (22:10-21).

F. STAGG, *Galatians. Romans*, Knox Preaching Guides (Atlanta: John Knox, 1980, paper \$4.50) iv and 128 pp. Bibliographies. LCN: 79-92066. ISBN: 0-8042-3238-5.

Stagg, senior professor of NT interpretation at Southern Baptist Seminary in Louisville, KY, provides brief introductions to Galatians and Romans, expositions of the two epistles, and bibliographic data. In the course of his expositions he suggests sermon topics, indicating how these topics flow from the biblical text and how they can be applied pastorally today. The series, edited by J. H. Hayes, will treat both the OT and the NT.

J. STĘPIEŃ, *Teologia świętego Pawła. Człowiek i Kościół w zbawczym planie Boga* (Warsaw: Akademia Teologii Katolickiej, 1979, zł 220) 542 pp. Bibliography. Indexed.

Stępień, rector of the Akademia Teologii Katolickiej in Warsaw, examines Pauline anthropology, eschatology, and ecclesiology under the aspect of soteriology. The first part of his synthesis of Pauline theology treats humanity in the divine plan of redemption, with particular attention to the ideas of the image of God and fullness of life from God. The second part discusses the church in the divine plan of redemption under the following headings: the body of Christ, the people of God, the church in cosmic perspective, and the earliest organizational patterns.

A. VANHOYE, *Homilie für haltbedürftige Christen. Struktur und Botschaft des Hebräerbriefes*, trans. K. Plötz, Schlüssel zur Bibel (Regensburg: F. Pustet, 1981, paper DM 12.80) 112 pp. ISBN: 3-7917-0664-0.

After characterizing Hebrews as a homily about the priesthood of Christ, Vanhoye discusses the general theme of priesthood and then explains the literary structure of the document as a whole. The final chapter shows how the individual parts of Hebrews contribute to the deepening of faith and Christian life. Vanhoye is professor of NT at the Pontifical Biblical Institute in Rome.

P. VON DER OSTEN-SACKEN AND M. STÖHR (EDS.), *Wegweisung. Jüdische und christliche Bibelarbeiten und Vorträge. 17. Deutscher Evangelischer Kirchentag Berlin 1977*, Veröffentlichungen 8 (Berlin: Institut Kirche und Judentum, 1978, paper) 98 pp.

The articles in this volume are organized under three headings: biblical studies (three), lectures (five), and materials and observations (two). Of relevance to NT studies are the ones by E. Brocke and G. Bauer on 1 Cor 12:12-27, P. Navè-Levinson and F.-W. Marquardt on 1 Cor 13:1-13, P. von der Osten-Sacken on Paul and the Law, and H. Jacobs on Paul and the rabbis.

W. WOLBERT, *Ethische Argumentation und Paränese in 1 Kor 7*, Moraltheologische Studien, Systematische Abteilung 8 (Düsseldorf: Patmos, 1981, paper DM 29.80) 264 pp. Bibliography. ISBN: 3-491-71051-0.

Prepared as a doctoral dissertation under the direction of B. Schüller and K. Kertelge and presented to the Catholic theological faculty at Münster in 1980, this study investigates Paul's statements about marriage, divorce, and celibacy in 1 Corinthians 7 in the hope of reaching a correct understanding of the Bible's ethical teachings. After discussing paraenesis and normative ethics, the author presents an exposition of 1 Corinthians 7 and then treats imminent eschatological expectation and normative ethics, the significance of asceticism and the ethical justification of renunciation, and the authority of Jesus and Paul, or the binding force of their ethical teachings.

BIBLICAL THEOLOGY

G. A. BARROIS, *Jesus Christ and the Temple* (Crestwood, NY: St. Vladimir's Seminary Press, 1980, paper \$5.95) 164 pp., 2 folding figs. LCN: 80-19700. ISBN: 0-913836-73-7.

Barrois taught for many years at the École Biblique in Jerusalem and Princeton Theological Seminary, and is now visiting professor of OT at St. Vladimir's Orthodox Theological Seminary. In this book he investigates what the Jerusalem Temple represented for the common people of Jesus' time. The first four chapters discuss early Hebrew sanctuaries, the ark and the tabernacle, the temples of Jerusalem, and pilgrimages and festivals. The chapters on the NT material focus on the Lukan infancy narrative, the Fourth Gospel's accounts of Jesus' activities in Jerusalem, and the passion narratives.

P.-M. BEAUDE, *L'accomplissement des Écritures. Pour une histoire critique des systèmes de représentation du sens chrétien*, Cogitatio Fidei 104 (Paris: Cerf, 1980, paper) 343 pp. Bibliography. ISBN: 2-204-01519-9.

Beaude, the author of *Tendances nouvelles de l'exégèse* (1979), examines the idea of Christ as

the fulfillment of the Scriptures in light of the development of the historical-critical reading of the Bible from the 17th century to the present. After discussing the contributions of Pascal and Richard Simon ("a forgotten precursor"), the study focuses on the preliminary approaches to biblical prophecy made by J.-B. Jaughey in his *Dictionnaire Apologétique* (1889), P. de Broglie, and J. Touzard. Then it considers the syntheses of R. Garrigou-Lagrange, A. Tanquerey, L. de Grandmaison, J. Coppens, and others. The concluding hermeneutical reflection is organized around the words "kerygma," "history," and "Scripture."

C. BISSOLI, *Bibbia e educazione. Contributo storico-critico ad una teologia dell'educazione*, Enciclopedia delle scienze dell'educazione 6 (Rome: Libreria Ateneo Salesiano, 1981, paper 17,500 L) 383 pp. Bibliography. Indexed. ISBN: 88-213-0025-0.

The first part of this historical-critical contribution to a theology of education considers the biblical dimension in recent studies of the theology of education, or Christian religious pedagogy. The second part reflects on the epistemological and methodological implications of research on education in the Bible, and the third part treats the biblical evidence: the phenomenon of education (the wisdom movement, the intertestamental period, educational practices of the NT period), the task of education from the perspective of revelation (the OT, the NT as *paideia kyriou*), and human pedagogy and divine pedagogy.

F. H. BREUKELMAN, *Bijbelse Theologie. Deel I, 1: Schrift—Lezing. Een verhandeling over de kolometrische weergave van bijbelse teksten als hulp bij het lezen en als grondslag voor de exegese* (Kampen: Kok, 1980, paper 27.50 gld.) 173 pp. ISBN: 90-242-0914-5.

After discussing the definition of biblical theology, the author explains and illustrates the method of colometry, i.e. the division of biblical texts into cola. Then he shows how colometry can aid our reading of biblical texts and can serve as the basis of exegesis. Finally, the method is applied to Gen 29:1-14 ("a meeting of brothers") and Mt 27:11-26 ("Jesus, however, stood before the governor").

J.-F. COLLANGE, *De Jésus à Paul. L'éthique du Nouveau Testament*, Le champ éthique 3 (Geneva: Labor et Fides, 1980, paper) xiii and 313 pp. Bibliography. Indexed.

Concerned with the question of an ethic of the NT and with the relation between Jesus and Paul, this volume discusses the characteristics of the ethical teaching of Jesus and Paul, foundations and horizons (the coming of God's kingdom, the good news of God's righteousness), ethical forces (freedom, love, faith), ethical forms (from following to imitation, from accompanying to community, from the master of the Law to its mastery), and ethical acts (living by the gospel, man and woman). Collange, the author of *L'épître de Saint Paul aux Philippiens* (1973), concludes that the founder of NT ethics was none other than Jesus of Nazareth. Collange's statement of his views and W. D. Davies's critique of them appeared in a recent issue of *RevHistPhilRel* [§ 25-642].

T. E. CRANE, *Patterns in Biblical Spirituality. A Practical Guide to the Great Personalities of the Bible* (Denville, NJ: Dimension Books, 1979, paper \$2.95) 85 pp.

After introductory remarks on the Bible and spirituality, this volume portrays Abraham as the friend of God, Moses as the first of the prophets and the servant of God, Jeremiah as the suffering prophet, the psalmists, Paul as the pilgrim, and Mary as the daughter of Abraham. The treatment of each of these figures is introduced by a list of Scripture readings and concluded by questions for reflection and discussion. Crane is also the author of *The Message of Saint John* (1980).

L. E. FRIZZELL (ED.), *God and His Temple. Reflections on Professor Samuel Terrien's The Elusive Presence: Toward a New Biblical Theology* (South Orange, NJ: Institute of Judaean-Christian Studies, 1980, paper \$3) iii and 80 pp. Bibliography.

This book presents papers prepared for a consultation on "theology of catastrophe" held in New York in 1979. Several papers respond explicitly to S. Terrien's *The Elusive Presence* (1978): L. E. Frizzell on the presence of God, W. Brueggemann on canon and dialectic, J. L. McKenzie on the presence of God in the Temple and God as tenant, A. Finkel on the

theme of God's presence and the Qumran *Temple Scroll*, and G. S. Sloyan on the divine presence in the NT as Word and as name and glory. Also included are papers by J. B. Agus on the yes and the no of revelation and by J. T. Townsend on the Jerusalem Temple in the 1st century. There is an introduction by J. M. Oesterreicher and a reply by Terrien.

J. GALOT, *Who Is Christ? A Theology of the Incarnation*, trans. M. A. Bouchard (Rome: Gregorian University Press, 1980, paper 12,000 L; Chicago: Franciscan Herald Press) xv and 408 pp. Indexed.

After pointing out the general orientation and methodological problems of Christology, Galot considers the essential features of the scriptural sources: the dynamism of incarnation in the old covenant, the faith of the primitive community, the testimony of Jesus on his own identity, kenosis and glory, and essential characteristics of the biblical Christ. Then an overview of patristic thought and the christological formulations of the councils is followed by a discussion of the various speculative problems posed by the ontology and psychology of Christ. The concluding section explains why the savior of humanity is the incarnate Son of God.

E. S. GERSTENBERGER AND W. SCHRAGE, *Frau und Mann*, Biblische Konfrontationen 1013 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1980, paper DM 16) 199 pp. Bibliography. ISBN: 3-17-005067-2.

The part of this biblical-theological investigation that concerns woman and man in the OT treats their insuperable duality, the life cycle, gender roles, gender relationships, and sexuality and religion. The part on woman and man in the NT considers them as creatures of God, new creatures in Christ, God's co-workers, and one flesh. Partnership, whether in marriage or in the church, is singled out as the basic model of female-male relationships in the NT. Gerstenberger and Schrage previously collaborated on *Leiden* (1977) in the same series.

M. HENGEL, *The Atonement. The Origins of the Doctrine in the New Testament*, trans. J. Bowden (Philadelphia: Fortress, 1981, paper \$6.95; London: SCM) xii and 112 pp. Bibliography. Indexed. LCN: 80-2384. ISBN: 0-8006-1446-1.

This study of the origins of the doctrine of the atonement in the NT goes back to the T. W. Manson Memorial Lecture given at Manchester University in 1979 [§ 25-434]. The original German version appeared in *IntKathZeit/Communio* [§ 24-756]. The work presented here has been expanded at almost every point and provided with notes. The part on the background of the atonement in ancient religion has been completely rewritten. Like the author's *The Son of God* (1976) and *Crucifixion* (1977), this book is part of the prolegomenon to a comprehensive Christology of the NT.

H.-J. HERMISSON AND E. LOHSE, *Faith*, trans. D. W. Stott, Biblical Encounters Series (Nashville, TN: Abingdon, 1981, paper \$6.95) 176 pp. LCN: 80-22542. ISBN: 0-687-12520-0.

The German original of this study of faith in the OT and NT was entitled *Glauben* [NTA 23, pp. 242-243].

O. KAISER AND E. LOHSE, *Death and Life*, trans. J. E. Steely, Biblical Encounters Series (Nashville, TN: Abingdon, 1981, paper \$6.95) 176 pp. LCN: 80-21265. ISBN: 0-687-10332-0.

The German original of this investigation of death and life in the OT and NT was entitled *Tod und Leben* [NTA 22, p. 102].

H. M. MATTER, *Wederkomst en wereldeinde. De zin van de "parousia" in het Nieuwe Testament* (Kampen: Kok, 1980, paper 22.90 gld.) 157 pp. ISBN: 90-242-0524-7.

This lexical investigation of the term *parousia* first places the word in the context of NT eschatology and then explores its individual occurrences in Mt, the Pauline epistles, and the Catholic epistles (James, 2 Peter, 1 John). The indirect evidence contained in the book of Revelation is also examined. Throughout his analysis, Matter is especially concerned to show how the idea of the *parousia* fits into the theological viewpoints of the individual NT writers.

P. MEINHOLD, *Maria in der Ökumene. Die Mutter Jesu im Neuen Testament*, Institut für europäische Geschichte Mainz Vorträge 72 (Wiesbaden: Franz Steiner, 1978, paper DM 7.20) 45 pp. Bibliography. ISBN: 3-515-02998-2.

Meinhold, the author of *Studien zu Ignatius von Antiochien* (1979), seeks to facilitate ecumenical dialogue by examining what the NT says about the mother of Jesus. The four parts of the booklet consider Mary as archetype and member of the church, the faith of Mary, Mary under the cross and in apostolic community, and Mary as reality and sign.

G. MONHEIM, *The Bible, Jesus and the Jews* (New York: Philosophical Library, 1980, \$10) 199 pp. Indexed. LCN: 79-89891. SBN: 8022-2356-7.

Monheim, a semiretired electrical engineer and a Christian individualist, aims to analyze clearly what the Bible teaches concerning the Jews—who they are, what their religion is, and whether or not as a nation they enter into God’s future plans. He also discusses how Jesus of Nazareth fits into this whole scheme, and argues that the conflict between church and synagogue is based on unbiblical and anti-Semitic premises.

D. MOODY, *The Word of Truth. A Summary of Christian Doctrine Based On Biblical Revelation* (Grand Rapids: Eerdmans, 1981, \$24.95) xii and 628 pp. Indexed. LCN: 80-19103. ISBN: 0-8028-3533-3.

The publication of this book “is meant to issue a clarion call to the reformation and revival of theology on the basis of the historical exegesis which is so prominent a feature of recent biblical scholarship.” After situating the study in the context of traditional and modern theology, Moody discusses revelation, God, creation, humanity, sin, salvation, Christ, the church, and the consummation (eschatology). The author is senior professor of Christian theology at the Southern Baptist Theological Seminary in Louisville, KY.

J. F. O’GRADY, *Models of Jesus* (Garden City, NY: Doubleday, 1981, \$10.95) 191 pp. Indexed. LCN: 80-1726. ISBN: 0-385-17320-2.

Following the approach used by A. Dulles in *Models of the Church* (1974), the author examines six important images for understanding Jesus: the incarnation of the Second Person of the Trinity, the mythological Christ, the ethical liberator, the human face of God, the man for others, and the personal savior. In each instance he explores the image’s foundations in Scripture, contribution to theology, accessibility to believers, and effect on prayer and the practice of faith. Chapters on the search for a biblical Christology and on evaluating the models conclude the volume. O’Grady, associate professor of NT at St. Bernard’s Seminary in Rochester, NY, finds the model of Jesus as the human face of God the most comprehensive and appealing to people today.

R. PESCH, *Simon-Petrus. Geschichte und geschichtliche Bedeutung des ersten Jüngers Jesu Christi, Päpste und Papsttum 15* (Stuttgart: Hierseemann, 1980, DM 120) vii and 193 pp. Bibliography. Indexed. ISBN: 3-7772-8012-7.

After introductory remarks concerning the problem of the historical Simon and the Peter of faith, this volume sketches the history of Simon Peter under three headings: the history of the first disciple until the death of the Master, the history of the first apostle until his own death, and Peter’s martyrdom in Rome. Then the development of the portrait of Peter and of the church’s understanding of him is traced in the Gospels and Acts, Paul’s letters, the Petrine epistles, and the apocryphal writings. The final chapter explores the question of Peter’s primacy and the primacy of the Roman bishops as his successors. Pesch is also the author of *Das Evangelium der Urgemeinde* (1979).

K. RAHNER AND W. THÜSING, *A New Christology*, trans. D. Smith and V. Green, A Crossroad Book (New York: Seabury, 1980, \$12.95) viii and 239 pp. Indexed. LCN: 79-92336. ISBN: 0-8164-0211-6.

Published originally in German as *Christologie—systematisch und exegetisch* [NTA 17, p. 257], this volume first presents K. Rahner’s 41-page essay on Jesus Christ and Christology. The

remainder of the book is devoted to Thüsing's discussion of NT approaches to a transcendental Christology. The following topics are treated: the relevance of the Bible for modern theology, transcendental Christology, the relation between late NT Christology and classical theology, the theology of Jesus' death and resurrection, the christologically determined theology of the NT, and new approaches.

H. SCHLIER, *Die Freude seiner Nähe. Biblische Besinnungen*, ed. V. Kubina and K. Lehmann (Freiburg—Basel—Vienna: Herder, 1980, paper DM 9.80) 95 pp. ISBN: 3-451-18960-7.

This booklet contains three essays by the late Professor Schlier: faith and love in the Johannine understanding of discipleship, Pauline key words (e.g. new life, the work of God, the cross of Christ, the righteousness of God), and the praise of God in 1 Pet 1:3-12. The collection takes its title from one of the Pauline key words—the joy of his nearness (see Phil 4:4-5).

H. STADELMANN, *Das Okkulte. Sein Wesen und seine Erscheinungsformen nach der Heiligen Schrift*, Theologie und Dienst 25 (Giessen—Basel: Brunnen, 1981, paper) 64 pp. ISBN: 3-7655-9025-8.

Stadelmann, Dozent for NT and homiletics at the Bibelschule Brake, first assembles the biblical data concerning occult activity (idolatry, fortune-telling, magic) and occult experience (possession, sexual phantoms). Then he considers the occult from the perspectives of anthropology, demonology, hamartiology, and soteriology, concluding with remarks on the biblical-theological evaluation of the occult as subject to the power of God.

S. STEPHENS, *A New Testament View of Women* (Nashville, TN: Broadman, 1980, paper \$4.95) 182 pp. Bibliography. Indexed. LCN: 80-65538. ISBN: 0-8054-1524-6.

Stephens, a free-lance writer and editor, argues that the NT reveals a very positive view of women when it is interpreted in light of the society in which it was written. The first part of her study considers Jesus' view of women in the kingdom of God and their place in Jesus' earthly ministry. The second part considers the apostles' view of women in the NT home and in the NT church, in relation to the problems facing the NT church, and as equal to men in all relationships.

A. J. TAMBASCO, *The Bible for Ethics. Juan Luis Segundo and First-World Ethics* (Washington, DC: University Press of America, 1981, cloth \$19.25, paper \$10.50) x and 276 pp., fig. Bibliography. LCN: 80-6253. ISBN: 0-8191-1556-8 (cloth), 0-8191-1557-6 (paper).

This investigation of J. L. Segundo's use of Scripture as a liberation theologian focuses on his attempt to show how the Bible can be normative for Christian theology and ethics. The six chapters consider hermeneutical models for using Scripture in Christian ethics, Segundo's social analysis, theology and ideology in his writings, his scriptural exegesis, a critical appraisal of Segundo's project, and its significance for ecumenical dialogue. Tambasco, assistant professor of theology at Georgetown University in Washington, DC, calls attention to Segundo's contributions to social analysis, biblical hermeneutics, and ethics.

W. THÜSING, *Die neutestamentlichen Theologien und Jesus Christus. I: Kriterien aufgrund der Rückfrage nach Jesus und des Glaubens an seine Auferweckung* (Düsseldorf: Patmos, 1981, DM 48.80) 380 pp. Bibliography. ISBN: 3-491-77321-0.

Thüsing, professor of NT exegesis at the University of Münster, aims to develop a new outline of NT theology under the rubric of "continuity with Jesus Christ" and to find an ultimate unity among the theologies in the NT. This first volume of the three-volume project explains the task and the basic thesis and then works out the criteria necessary for carrying out the task: the theological structures of the preaching, activity, and life of Jesus of Nazareth (the first set of criteria); the resurrection of Jesus as the basis of a second set of criteria; and the structures of Christology and soteriology in the post-Easter transformation (the second set of criteria). The third part of the volume considers the unity-in-tension between God's yes and humanity's yes, as well as the relevance of this tension in Jesus' life and after Easter for faith, Christian practice, and theology.

THE WORLD OF THE NEW TESTAMENT

K. ALAND, *Von Jesus bis Justinian. Die Frühzeit der Kirche in Lebensbildern*, GTB Siebenstern 1403 (Gütersloh: Mohn, 1981, paper DM 19.80) 303 pp. Indexed. ISBN: 3-579-01403-X.

Aland, professor of church history and NT textual research at the University of Münster, sketches the early history of the church by means of short biographies of forty-eight figures: Jesus, Luke, Paul, Stephen, Barnabas, Aquila and Priscilla, Onesimus, James (the Lord's brother), Peter, Clement of Rome, Ignatius of Antioch, Polycarp of Smyrna, Simon Magus, Marcion, etc. Attention is given not only to what is known about these persons but also to their historical milieu and the contemporaneous development of theological and ecclesiastical issues.

D. BALDI AND B. BAGATTI, *Saint Jean-Baptiste dans les souvenirs de sa Patrie*, trans. A. Storme, Studium Biblicum Franciscanum, Collectio Minor 27 (Jerusalem: Franciscan Printing Press, 1980, paper) 115 pp., 24 plates, 21 figs. Bibliography. Indexed. ISSN: 0081-8917.

The first part of this volume is a French version of Baldi's article [§ 1-454] on the churches and holy places in the Holy Land that are connected with John the Baptist's birth, youth in the wilderness, ministry, and death and relics. In the second part Bagatti discusses the traditions about John the Baptist in the first Christian centuries: legends about his infancy, mementoes of him in Samaria, and his iconography in the Holy Land.

R. BERTHOUSOZ, *Liberté et Grâce suivant la théologie d'Irénée de Lyon. Le débat avec la gnose aux origines de la théologie chrétienne*, Études d'éthique chrétienne 8 (Fribourg: Editions Universitaires, 1980, paper; Paris: Cerf) 287 pp. Bibliography. Indexed. ISBN: 2-8271-0168-8 (EU), 2-204-01536-9 (Cerf).

After sketching the scope of Irenaeus' theological project, the volume considers the genealogy of the gnostic worlds (with particular attention to *Adv. haer.* 1.1.1-8.5), gnostic anthropology and the problem of freedom, the grace of God as the foundation of freedom, and freedom and the new birth of human beings. The appendixes provide diagrams of the aeons of the Valentinian pleroma and of the genealogy of the gnostic worlds. Berthousoz focuses especially on the Valentinian myth as a whole, the internal coherence of Irenaeus' views on freedom, their relation to earlier views (NT, patristic, philosophical), and the importance of the economy of the new covenant in his theology.

The Bible World. Essays in Honor of Cyrus H. Gordon, ed. G. Rendsburg et al. (New York: Ktav—Institute of Hebrew Culture and Education of New York University, 1980, \$29.50) xiii and 321 pp., plate, 9 figs. Bibliography. Indexed. LCN: 80-25715. ISBN: 0-87068-758-1.

Of the twenty-two articles collected here to honor Professor Gordon, the three that have some pertinence to the NT world concern Aramaic incantation bowls (M. J. Geller), the versions underlying the Ethiopic translations of the Bible and intertestamental literature (E. Ullendorff), and Solon of Athens and Nehemiah of Jerusalem as reformers (E. M. Yamauchi). The other contributors are M. C. Astour, G. Bonfante, M. Dahood, D. N. Freedman, S. Gevirtz, S. Groll, A. S. Kapelrud, S. N. Kramer, W. S. LaSor, S. E. Loewenstamm, P. Mayerson, P. Meriggi, J. C. de Moor, D. I. Owen, G. Pettinato, J. M. Sasson, O. Szemerényi, S. Talmon, and W. A. Ward. A photograph of the honoree, a bibliography of his publications, and a two-page preface by N. H. Winter are included.

J. BRIGHT, *A History of Israel* (3rd rev. ed.; Philadelphia: Westminster, 1981, \$18.95) 511 pp., 16 maps. Indexed. LCN: 80-22774. ISBN: 0-664-21381-2.

This now classic history of Israel has been revised to take account of recent archaeological discoveries and advances in historical scholarship. The sections pertaining to the patriarchs, the exodus, and the judges have been substantially rewritten. Reference is made to the Ebla documents, and the footnotes have been updated. Of particular interest to NT scholars is the part on the formative period of Judaism (from Ezra to the Maccabees). Bright is Cyrus H. McCormick emeritus professor of Hebrew and OT interpretation at Union Theological Seminary in Richmond, VA.

N. BROCKMEYER, *Antike Sklaverei*, Erträge der Forschung 116 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1979, paper DM 59) xv and 392 pp. Bibliography. Indexed. ISBN: 3-534-06363-5.

Brockmeyer, professor of social and economic history in antiquity at the Ruhr-Universität in Bochum, first presents a survey of research on slavery in antiquity under these headings: problems of and attempts at definition, early research, assessments in the 20th century, and Marxist research. The second part traces the phenomenon of slavery through the various periods of Greek history (Crete and Mycenae, the Homeric world, the archaic period, the age of the polis, the Hellenistic kingdoms) and Roman history (the early period in Italy, the time of Roman expansion and the civil wars, the time of the principate, the crisis of the 3rd century, late antiquity).

L. W. COUNTRYMAN, *The Rich Christian in the Church of the Early Empire: Contradictions and Accommodations*, Texts and Studies in Religion 7 (New York—Toronto: Edwin Mellen Press, 1980, paper \$24.95) ix and 239 pp. Bibliography. LCN: 80-81884. ISBN: 0-88946-970-9.

The revised version of a doctoral dissertation directed by R. M. Grant and accepted by the University of Chicago, this volume contains chapters on wealth and almsgiving in the thought of Clement of Alexandria, early Christian attitudes toward wealth, almsgiving and the religious value of wealth, the danger of riches to their possessors, the danger of the rich to the church, and Cyprian of Carthage as a case study in the theory and practice of Christian riches. Countryman argues that early Christian attitudes toward wealth were composed of curiously incompatible elements, and that the configuration of these elements was determined by the requirements of the early church's social life, in which rich laypeople played an essential role but also caused a variety of problems.

C. D. EVANS, W. W. HALLO, AND J. B. WHITE (EDS.), *Scripture in Context. Essays on the Comparative Method*, Pittsburgh Theological Monograph Series 34 (Pittsburgh, PA: Pickwick, 1980, paper \$13.50) xiv and 328 pp. Indexed. LCN: 80-10211. ISBN: 0-915138-43-3.

This collection of thirteen essays originated in a seminar held at Yale University in the summer of 1978, whose purpose was to study the history of Israel in the light of literary traditions preserved in the Bible and in other ancient Near Eastern sources. The papers most pertinent to the NT world are by J. D. Thomas on Jewish apocalyptic and the comparative method, and by B. W. Jones on Antiochus Epiphanes and the persecution of the Jews. The other contributors are W. W. Hallo, W. R. Millar, N.-E. A. Andreassen, M. Savage, J. J. Schmitt, G. E. Saint-Laurent, M. E. Polley, C. D. Evans, J. B. White, J. M. Davison, and C. Schultz.

J. T. FORESTELL, *Targumic Traditions and the New Testament. An Annotated Bibliography with a New Testament Index*, SBL Aramaic Studies 4 (Chico, CA: Scholars Press, 1979, paper \$12) xiii and 137 pp. Indexed. LCN: 79-19293. ISBN: 0-89130-352-9.

This bibliography both completes P. Nickels's *Targum and New Testament* (1967) and shows NT scholars how targumic studies have proved useful for NT interpretation. The first part gives bibliographic data and brief descriptions of content for 44 articles and books published between 1930 and 1955. The second part treats 283 items published since 1956. The bibliography is followed by a 54-page index of the NT passages discussed in the articles and books. A 3-page subject index and an appendix on recent editions and translations of the Targums conclude the volume. Forestell is the author of *The Word of the Cross* (1974).

P. GRELOT, *Les Poèmes du Serviteur. De la lecture critique à l'herméneutique*, Lectio divina 103 (Paris: Cerf, 1981, paper) 282 pp. Indexed. ISBN: 2-204-01611-X.

After describing the Servant poems in Second Isaiah as a privileged opportunity to explore the hermeneutical implications of the critical reading of biblical texts, Grelot presents a historical reading of each poem (Isa 42:1-7; 49:1-9b; 50:4-11; 52:13-53:12) and concludes that the Servant was a contemporary of the prophet, who supported his mission and interpreted his tragic destiny. Then the author discusses the various interpretations of the Servant poems in the Septuagint, Palestinian-Jewish writings, the NT, and *Targum of Isaiah*. In the third part of the

book, he reflects on the principles and methods underlying the ancient interpretations in order to understand what relationship exists between them and the historical reading of the texts. Grelot, professor of Sacred Scripture and Aramaic at the Institut Catholique de Paris, is also the author of *L'espérance juive à l'heure de Jésus* (1978).

D. J. HALPERIN, *The Merkabah in Rabbinic Literature*, American Oriental Series 62 (New Haven, CT: American Oriental Society, 1980, \$14) xii and 212 pp. Bibliography. Indexed.

The revision of a doctoral dissertation directed by B. M. Bokser and presented to the University of California at Berkeley, this volume examines the rabbinic sources that describe or allude to the *merkābā* or *ma'āśeh merkābā* without actually expounding Ezekiel's visions. The four principal sources are *m. Hag.* 2:1; *t. Hag.* 2:1-7; *y. Hag.* 2:1 (77a-d); and *b. Hag.* 11b-16a. Halperin treats them in roughly that order, deviating only to examine an early source together with later materials important for its understanding, and parallel materials in two or more sources. There is also a discussion of *t. Meg.* 3(4):28 and its parallel in *b. Meg.* 24b. The author concludes that only in Babylonia did certain rabbis understand *ma'āśeh merkābā* to involve an ecstatic praxis in addition to (or instead of?) a secret doctrine.

Jahrbuch für Antike und Christentum 23 · 1980 (Münster: Aschendorff, 1980, cloth DM 90, paper DM 80) 189 pp., 14 plates, 3 figs. ISBN: 3-402-07098-7 (cloth), 3-402-07097-9 (paper).

The ten articles in this volume are by C. Gniska on the idea of "good old age" among the early Christians, W. Wischmeyer on the Abercius inscription as a funerary epigram, C. T. H. R. Ehrhardt on Constantinian documents in Gelasius of Cyzicus' *Ecclesiastical History*, J. Doignon on *ipsius enim genus sumus* (Acts 17:28b) according to Hilary of Poitiers, S. Döpp on the occasion and structure of Prudentius' poem against Symmachus, R. von Haehling on Damascius' *Vita Isidori* and the pagan opposition in the 5th century A.D., W. Cramer on Jacob of Sarug's judgments on the remnants of pagan religion and culture, C. Colpe on the four tractates in Nag Hammadi codices IX and X [§ 25-1144], E. M. Ruprechtsberger on a Roman gravestone from Lentia (Linz), and E. Dinkler-von Schubert on the iconography and purpose of Late Roman caskets (*arca* and *scrinium*). Also included are reviews of eleven books and two reports.

M. L. KLEIN, *The Fragment-Targums of the Pentateuch According to their Extant Sources. Volume I: Texts, Indices and Introductory Essays* (iv and 260 pp.); *Volume II: Translation* (ix and 199 pp., 8 plates), Analecta Biblica 76 (Rome: Biblical Institute Press, 1980, paper 25,000 L or \$28). Bibliographies. Indexed.

These volumes aim to present all the extant recensional families of the Fragmentary Targums of the Pentateuch in as comprehensive and concise a manner as is feasible. The introductory essays treat the name of these documents, their *raison d'être*, relationship to the Jewish liturgy, date, sources, previous editions, and the present edition. The Aramaic texts in MSS Paris hébr. 110 (P), Jewish Theological Seminary 605 (J), and British Museum Or. 10794 (Br)—each being the sole representative of a distinct family—are provided in full. MSS Vatican ebr. 440 (V), Nürnberg Stadtbibliothek Solger 2.2⁰ (N), and Leipzig Universität B. H. fol. 1 (L), which belong to one and the same family, are presented in a maximal composite text. The second volume contains literal English translations of MSS P, V, J, and Br, along with photographs of eight manuscript folios.

R. LE DÉAUT, *Targum du Pentateuque. Tome V: Index Analytique des tomes I-IV*, Sources Chrétiennes 282 (Paris: Cerf, 1981, paper) 120 pp. ISBN: 2-204-01724-8.

This analytical index completes the five-volume French translation of *Targum Neofiti* and *Targum ps.-Jonathan* described in *NTA* 23, p. 253; 24, pp. 107, 319. The twenty-page foreword explains the principles according to which the index has been established, and answers questions raised by reviewers about the place of the Targums in the Sources Chrétiennes series, the absence of the Aramaic texts, and the antiquity of the traditions contained in the Targums.

L. I. LEVINE (ED.), *Ancient Synagogues Revealed* (Jerusalem: Israel Exploration Society, 1981, \$20) viii and 199 pp., 4 plates, 221 figs., 2 maps. Bibliography. Indexed. ISBN: 965-221-000-5.

Intended as a successor to *Jerusalem Revealed* [*NTA* 19, p. 405], this volume contains some

articles previously published in *Qadmoniot* as well as other articles, many of them previously unpublished. They concern ancient synagogues (L. I. Levine, A. Kloner), synagogues from the Second Temple period (Y. Yadin, G. Foerster, S. Gutman, Z. Ma'oz), synagogues of the Galilee (N. Avigad, G. Foerster, E. Netzer, S. Loffreda, G. Foerster, M. Avi-Yonah, M. Dothan, E. M. Meyers [two papers], L. I. Levine), synagogues in the Beth-Shean area (D. Bahat, V. Tzaferis, F. Vitto, M. Ben-Dov), synagogues of the Golan (Z. Ma'oz), synagogues of Judea and the south (D. Barag with Y. Porat and E. Netzer, Z. Yeivin, S. Gutman with Z. Yeivin and E. Netzer, A. Ovadiah), inscriptions and small finds (J. Naveh, L. I. Levine, J. Sussman, D. Urman, M. Ben-Dov, A. Kloner, Z. Yeivin), and synagogues of the Diaspora (G. Foerster, L. I. Levine, A. Seager, G. Foerster, M. Avi-Yonah). Levine has provided a brief foreword.

W. C. McDERMOTT AND A. E. ORENTZEL, *Roman Portraits. The Flavian-Trajanic Period* (Columbia, MO—London: University of Missouri Press, 1979, \$17.50) ix and 166 pp. Bibliography. Indexed. LCN: 79-1559. ISBN: 0-8262-0275-6.

After a ten-page introduction, this volume sketches the careers of fifteen men and women of the period from A.D. 70 to 177: Fabricius Veiento, Antonia Caenis, Berenice, Calpurnius Fabatus, Salvius Liberalis, Corellius Rufus, Domitia, Flavia Julia, Aquilius Regulus, Cornutus Tertullus, Voconius Romanus, Julius Genitor, Euphrates, Pompeius Falco, and Plotina. The authors have drawn on inscriptional and numismatic evidence as well as classical sources to compile these portraits. They single out as the chief feature of their study a more favorable view of Domitian than is customary.

E. M. MEYERS AND J. F. STRANGE, *Archaeology, the Rabbis, and Early Christianity: The Social and Historical Setting of Palestinian Judaism and Christianity* (Nashville, TN: Abingdon, 1981, paper \$7.95) 207 pp., 11 figs., 2 maps. Indexed. LCN: 80-24208. ISBN: 0-687-01680-0.

This investigation of the development of early Christianity and Judaism as it is informed by the discipline of archaeology treats the relevance of nonliterary sources, the cultural setting of Galilee, the context of early Christianity and Palestinian Judaism, the languages of Roman Palestine, Jewish burial practices and views of afterlife (and early Christian evidence), churches in the Holy Land, synagogues and art as reflecting the world of the sages, and Jewish and Christian attachment to the Holy Land. A four-page glossary is included. Meyers is director of the graduate program in religion at Duke University in Durham, NC, and Strange is professor of religious studies at the University of South Florida in Tampa.

J. MURPHY-O'CONNOR, *The Holy Land. An Archaeological Guide from Earliest Times to 1700* (Oxford—New York: Oxford University Press, 1980, paper \$9.95) xvi and 320 pp., 109 figs., 2 maps. Bibliography. LCN: 80-40113. ISBN: 0-19-217689-7 (cloth), 0-19-285088-1 (paper).

This guide focuses on the historical sites of the Holy Land and is designed to help the visitor find and appreciate their visible remains. In the part devoted to the city of Jerusalem, the sites are grouped by area, because Jerusalem and its vicinity will most naturally be explored in this way. In the part on "the land," sites scattered throughout the Holy Land are listed alphabetically to obviate the need for frequent reference to an index. This second part contains entries on general areas, individual sites, specific subjects, and social groups. Murphy-O'Connor is professor of NT and intertestamental literature at the École Biblique in Jerusalem. A. Sancey contributed the drawings.

J. NEUSNER, *Form-Analysis and Exegesis. A Fresh Approach to the Interpretation of Mishnah, with special reference to Mishnah-tractate Makhshirin* (Minneapolis: University of Minnesota Press, 1980, cloth \$22.50, paper \$9.95) xiv and 215 pp., 13 plates. Indexed. LCN: 80-17616. ISBN: 0-8166-0984-5 (cloth), 0-8166-0985-3 (paper).

This book presents a systematic exemplification and brief exposition of the methods that Neusner has created, or borrowed and adapted from the study of other literature, for the critical exegesis of the Mishnah. It applies these methods to the tractate *Makhshirin*. After a general discussion of the methodological problems encountered in studying the Mishnah, the analysis proceeds from the individual pericopes, through their grouping into chapters, to the whole

tractate as the largest unit of mishnaic discourse. At each point, the following questions are asked: What are the traits of language? What does the language bearing these traits wish to tell us? What is the law? How does form analysis tell us about the people behind the texts?

C. V. NEWSOM, *The Roots of Christianity* (Englewood Cliffs, NJ: Prentice-Hall, 1979, \$12.95) ix and 263 pp. Indexed. LCN: 79-9246. ISBN: 0-13-783050-5.

Newsom, past president of New York University and of Prentice-Hall, describes this survey of the Judaeo-Christian tradition from its prehistoric roots to the post-Constantinian era as "the culmination of a lifetime of study in particular areas of history and cultural anthropology." The chapters most pertinent to the NT field concern the period after the Exile and before the time of Roman control, Judea under Roman control, Jesus of Nazareth, Paul of Tarsus, and the Christian struggle for definition and survival immediately after Paul.

G. W. E. NICKELSBURG, *Jewish Literature Between the Bible and the Mishnah. A Historical and Literary Introduction* (Philadelphia: Fortress, 1981, \$19.95) xx and 332 pp. Bibliographies. Indexed. LCN: 80-16176. ISBN: 0-8006-0649-3.

Nickelsburg, professor of religion at the University of Iowa, arranges his discussions of most of the OT Apocrypha and Pseudepigrapha and some of the Dead Sea scrolls in chronological sequence from the late Persian period to the second Jewish revolt (ca. 400 B.C. to A.D. 140). The following outline is adopted: tales of the Dispersion, Palestine in the wake of Alexander the Great, reform-repression-revolt, the Hasmoneans and their opponents, Israel in Egypt, the Romans and the house of Herod, the exposition of Israel's Scriptures, revolt-destruction-reconstruction, and the second revolt. For each document the author gives a survey of content, comments on its significant theological themes, establishes its historical setting, indicates its importance for Judaism and early Christianity, and adds bibliographic suggestions.

E. OTTO, *Jerusalem—die Geschichte der Heiligen Stadt. Von den Anfängen bis zur Kreuzfahrerzeit*, Urban-Taschenbücher 308 (Stuttgart—Berlin—Cologne—Mainz: Kohlhammer, 1980, paper DM 18) 236 pp., 4 plates, 17 figs. ISBN: 3-17-005553-4.

Otto, professor of OT and biblical archaeology at the University of Hamburg, presents his history of Jerusalem from its founding in the Middle Bronze age to the Latin Kingdom in light of the extensive archaeological excavations carried out there in recent years. The chapter on Jerusalem in the Roman period contains sections on Herodian Jerusalem, the passion of Jesus, the destruction of Jerusalem by Titus, and Aelia Capitolina. There are also chapters on Jerusalem in the Persian and Hellenistic periods.

J. E. PRIEST, *Governmental and Judicial Ethics in the Bible and Rabbinic Literature* (New York: Ktav, 1980, \$17.50; Malibu, CA: Pepperdine University Press) xvii and 313 pp. Bibliography. Indexed. LCN: 79-23423. ISBN: 0-87068-697-6.

This comparative study of the governmental and judicial ethics of the OT and the rabbinic writings considers the concept of law in the Bible and the Talmud, the governmental legal system in Judaism, enforcement of judicial ethics in Judaism, reward and punishment in judicial ethics, the judicial ethics of punishment equal to the crime, and the ethics of government in war and peace. The excursions treat (1) political power in Israel and (2) illustrations designed to focus the contrast between the Bible and the Talmud. Priest, professor of Bible and religious education at Pepperdine University in Malibu, CA, describes the biblical and rabbinic teachings on governmental and judicial ethics as part of the "long, slow striving for the victory of justice over force."

H.-C. PUECH (ED.), *Storia delle religioni. 8: Gnosticismo e manicheismo*, trans. M. N. Pierini, Universale Laterza 397 (Rome—Bari: Laterza, 1977, paper 3,300 L) xx and 297 pp., 2 maps. Bibliographies. Indexed.

The four articles in this volume were first published in French in *Histoire des Religions* (1970): J. Doresse on gnosticism, Doresse on Hermetism of Egyptian origin, K. Rudolph on Mandeian religion, and H.-C. Puech on Manicheism. The articles consider the

sources, the major tenets and the lives of the communities that held these beliefs, and the histories of the movements.

M. REINHOLD (ED.), *The Golden Age of Augustus*, Aspects of Antiquity (Toronto—Sarasota, FL: Samuel Stevens, 1978, cloth \$9.95, paper \$3.95) xvi and 281 pp., 8 figs. Bibliography. Indexed. LCN: 77-83161. ISBN: 0-89522-007-5 (cloth), 0-89522-008-3 (paper).

This anthology of sources relevant to the Augustan age presents English translations of the ancient texts under four major headings: *Augustus princeps* and the new order, life in Rome and Italy, life in the empire, and a golden age of literature. The prologue contains estimates of Rome's future by Horace and Vergil, and the epilogue reports posterity's judgments of Augustus. All the translations of Greek and Latin texts were made by Reinhold, with contributions by P. T. Alessi. Reinhold, professor of classical studies at the University of Missouri, describes Augustus as "an astute pragmatic politician, a consummate administrator, and master of the art of the possible in Roman affairs."

V. B. SCHUMAN (ED.), *Washington University Papyri I: Non-Literary Texts (Nos. 1-61)*, American Studies in Papyrology 17 (Chico, CA: Scholars Press, 1980, \$15) vii and 101 pp., 15 plates. Bibliography. Indexed. LCN: 79-14199. ISBN: 0-89130-286-7.

In return for contributions made to the excavations at Oxyrhynchus in the 1920s, F. Petrie sent to Washington University in St. Louis, MO, several hundred papyri, most of which were very fragmentary. The selection of the sixty-one nonliterary pieces included in this volume was determined solely by the legibility of the photographs. After ten official documents, there are eighteen private documents of varied content, sixteen letters, four receipts, nine accounts, two lists, and two writing exercises. The earliest document dates to the 1st century B.C., and the latest to the 6th or 7th century A.D. For each papyrus, Schuman has presented an introduction, the Greek text, and a commentary.

H. J. SIEBEN, *Voces. Eine Bibliographie zu Wörtern und Begriffen aus der Patristik (1918-1978)*, Bibliographia Patristica Supplementum 1 (Berlin—New York: de Gruyter, 1980, DM 138 or \$81.20) v and 461 pp. Indexed. ISBN: 3-11-007966-6.

This bibliography of research on words and concepts from patristic literature covers journal articles, theological dictionaries, and books published between 1918 and 1978. The first half is devoted to the Greek terms, and the second half to the Latin terms. The entries are arranged alphabetically. Each entry consists of the word (e.g. *abba ho patēr*) and the relevant bibliographic information.

P. SIGAL, *The Emergence of Contemporary Judaism. Volume One: The Foundations of Judaism from Biblical Origins to the Sixth Century A.D. Part One: From the Origins to the Separation of Christianity* (xxvii and 578 pp.); *Part Two: Rabbinic Judaism* (ix and 381 pp.). Pittsburgh Theological Monograph Series 29 and 29a (Pittsburgh, PA: Pickwick, 1980, paper \$31.25). Bibliography. Indexed. LCN: 79-20355. ISBN: 0-915138-30-1; 0-915138-46-8.

The first part in this survey of the foundations of Judaism contains chapters on the OT heritage, Judaism as the postexilic renewal of OT religion, the challenge of Hellenism and the response to it, the variety of Jewish religioliterary traditions, the variety of Jewish religious experience, and the rise and separation of Christianity from Judaism. The second part considers the maturation of protorabbinic Judaism, the sacred rhythm in rabbinic-talmudic Judaism, aspects of theology in rabbinic-talmudic Judaism, and the media of Judaism (synagogue and sources). There are appendixes on Samaritanism, Zoroastrianism, dual-covenant theology, and the impact of Christianity at Yavneh (Jamnia). Volume 2 of this four-volume project appeared in 1977.

M. STERN (ED.), *Greek and Latin Authors on Jews and Judaism. Edited with Introductions, Translations and Commentary. Volume Two: From Tacitus to Simplicius*, Fontes ad res judaicas spectantes (Jerusalem: Israel Academy of Sciences and Humanities, 1980, IS 130) xvii and 690 pp. Bibliographies. ISBN: 965-208-037-3.

The first volume in this collection of Greek and Latin texts on Jews and Judaism in ancient

times was described in *NTA* 21, p. 108. This volume contains 283 texts culled from pagan works written between the early 2nd century A.D. and the 6th century. Introductions, bibliographies, texts with critical apparatus, English translations, and notes are provided. Among the seventy authors cited are Tacitus, Juvenal, Suetonius, Arrian, Galen, Philostratus, Porphyry, Macrobius, and Simplicius. Two pages of addenda and corrigenda to the first volume are appended. The book is distributed by Brill (Leiden). The third volume will include indexes to the entire collection.

M. E. STONE (ED.), *Signs of the Judgement, Onomastica Sacra and the Generations from Adam*, University of Pennsylvania Armenian Texts and Studies 3 (Chico, CA: Scholars Press, 1981, cloth \$16.50) xvii and 277 pp. Indexed. LCN: 80-28371. ISBN: 0-89130-460-6 (cloth), 0-89130-461-4 (paper).

The four Armenian documents published in this volume are diverse in character, but each one pertains to the development of OT traditions: *Signs of the Judgment* (a schematic enumeration of the signs and portents to occur during the fifteen days before the last judgment), *Onomastica Sacra* (lists of biblical names together with their translations or etymologies), *Peoples of the Sons of Noah* (an enumeration of the nations descending from the three sons of Noah and the division of the earth among them), and *Generations from Adam* (a chronological list of rulers beginning with Adam and extending to the 7th century A.D.). Stone has provided introductions, the Armenian texts and English translations on facing pages, and commentaries for each work. The Latin and Hebrew versions of *Signs of the Judgment* are also included.

A. TAL (ED.), *The Samaritan Targum of the Pentateuch. A Critical Edition. Part I: Genesis, Exodus*, Texts and Studies in the Hebrew Language and Related Subjects 4 (Tel Aviv: Tel Aviv University, 1980) xx and 399 and xiii pp., 4 plates.

This first volume in a new edition of *Samaritan Targum* of the Pentateuch presents on facing pages MS Or. 7562 from the British Museum (J) and MS 3 from the Shechem Synagogue (A) of Genesis and Exodus. The two manuscripts represent two stages of development (i.e. two different linguistic strata) in the history of Samaritan Aramaic. The upper apparatus of J includes its original readings in cases where the text finally adopted departs from it, as well as editorial observations concerning erasures, additions of later hands, etc. The upper apparatus of A contains observations about corrections made by the scribe(s) and differences between A and E in Gen 4:1–5:29 and 10:7–26:10. The lower apparatus consists of variant readings from eight other manuscripts and testimonies of *Samaritan Targum*.

K.-W. TRÖGER (ED.), *Altes Testament—Frühjudentum—Gnosis. Neue Studien zu "Gnosis und Bibel"* (Gütersloh: Mohn, 1980, DM 58; Berlin: Evangelische Verlagsanstalt) 364 pp. Indexed. ISBN: 3-579-00090-X.

After Tröger's introduction on the present state of research on gnosis and Nag Hammadi, this volume presents seven articles on the OT and gnosis: R. Haardt on Creator and creation, P. Nagel on the exposition of the paradise story, H.-F. Weiss on the Law, H.-G. Bethge on the ambivalence of OT historical traditions, H.-M. Schenke on the Jewish Melchizedek-figure, W. Beltz on *Elia redivivus*, and A. Szabó on the concept of angel. Then there are five articles on early Judaism and gnosis: Tröger on gnosis and Judaism, W. Ullmann on apocalypticism and magic in the gnostic myth, C. Elsas on Judaism as a philosophical religion according to Philo of Alexandria, K. Rudolph on Sophia and gnosis, and J. Maier on possible Jewish factors in the origin of gnosis. Three articles explore the interconnections between the OT, the NT, and gnosis: G. Strecker on Jewish Christianity and gnosis; K. M. Fischer on Adam and Christ; and W. Schenk on textual circulation in early Judaism, the early church, and gnosis. The fourth part contains articles by J. E. Ménard on the relationship of *Gospel of Philip* and *Gospel of Thomas* to the Syrian world, and C. Colpe on Iran's share in the origin and departure of ancient syncretism. Tröger is also the editor of *Gnosis und Neues Testament* (1973).

G. VERMES, *The Dead Sea Scrolls. Qumran in Perspective* (rev. ed.; Philadelphia: Fortress, 1981, paper \$8.50) 238 pp. Bibliographies. Indexed. LCN: 80-2382. ISBN: 0-8006-1435-6.

The paperback edition of a survey of research on the Dead Sea scrolls [*NTA* 23, p. 123].

G. A. WEWERS (TRANS.), *Avoda Zara Götzendienst*, Übersetzung des Talmud Yerushalmi 4/7 (Tübingen: Mohr-Siebeck, 1980, DM 78) xii and 192 pp. Bibliography. Indexed. ISBN: 3-16-142662-2.

In this volume the author of *Geheimnis und Geheimhaltung im rabbinischen Judentum* (1975) presents the first complete German translation of the tractate 'Aboda Zara from the Jerusalem (Palestinian) Talmud. After a bibliography and a comment on his method of presentation, Wewers provides translations of the Gemara and the talmudic commentary accompanied with brief footnotes. The series is edited by M. Hengel, J. Neusner, and P. Schäfer.

E. M. YAMAUCHI, *The Archaeology of New Testament Cities in Western Asia Minor* (Grand Rapids: Baker, 1980, paper \$7.95) 180 pp., 63 figs., 4 maps. Bibliography. Indexed. LCN: 80-66991. ISBN: 0-8010-9915-3.

After a brief introduction on the history of western Asia Minor, this volume discusses the history and monuments of twelve key cities of the early Roman empire: Assos, Pergamum, Thyateira, Smyrna, Sardis, Philadelphia, Ephesus, Miletus, Didyma, Laodicea, Hierapolis, and Colossae. Yamauchi, professor of history at Miami University in Oxford, OH, observes that the picture emerging from the inscriptions, numismatic evidence, and literary references is that of an intense and often acrimonious rivalry among the Greco-Roman cities of Asia Minor for preeminence.

E. M. YAMAUCHI, *Harper's World of the New Testament* (San Francisco: Harper & Row, 1981, paper \$9.95; Toronto: Fitzhenry & Whiteside) viii and 128 pp. Illustrated. LCN: 80-8606. ISBN: 0-06-069708-3.

Yamauchi aims to show how crucial to our understanding of the NT an appreciation of its historical setting is. He discusses the Jewish world (Jews under Roman rule, Jewish religious sects, Jews across the empire), myths and cults (Greek religion, Greek philosophy, Near Eastern religions), the Roman empire (its growth, leaders, organization, people), and Roman life and beliefs (social organization, Roman towns, sports and pastimes, Roman religion).

E. ZENGER, *Das Buch Judit*, Jüdische Schriften aus hellenistisch-römischer Zeit, Band I: Historische und legendarische Erzählungen, Lieferung 6 (Gütersloh: Mohn, 1981, paper DM 60) pp. 429-534. Bibliography. Indexed. ISBN: 3-579-03916-4.

In his twenty-page introduction to the book of Judith, Zenger discusses its textual transmission and origin (after 150 B.C., probably in Jerusalem), literary form, and theological-historical context. His new German translation and explanatory notes appear according to the following outline: Nebuchadnezzar presents himself as God (1:1-3:10); Who is God—Nebuchadnezzar or Yahweh? (4:1-7:32); Yahweh presents himself as God to Nebuchadnezzar (8:1-16:25).

ADDITIONAL BOOKS RECEIVED

M. AMIGUES, *Le chrétien devant le refus de la mort. Essai sur la Résurrection*, Théologie et sciences religieuses, Cogitatio Fidei 107 (Paris: Cerf, 1981, paper) 286 pp. Bibliography. ISBN: 2-204-01717-5.

Civiltà delle Macchine, vol. 27, nos. 4-6 (July-December 1979).

D. CUPITT, *Taking Leave of God* (New York: Crossroad Publishing Co., 1981, \$9.95) xiv and 174 pp. Indexed. LCN: 81-620. ISBN: 0-8245-0045-8.

K. C. FLEMING, *God's Voice in the Stars. Zodiac Signs and Bible Truth* (Neptune, NJ: Loizeaux Brothers, 1981, paper \$3.95) 143 pp., 16 figs. Bibliography. LCN: 80-27700. ISBN: 0-87213-175-0.

M. HELLER AND J. ŻYCIŃSKI, *Wszechświat i filozofia. Szkice z filozofii i historii nauki* (Krakow: Polskie Towarzystwo Teologiczne, 1980, paper zł 120) 271 pp. Indexed.

W. A. HOFFECKER, *Piety and the Princeton Theologians. Archibald Alexander, Charles Hodge, and Benjamin Warfield* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1981, paper \$5.95) viii and 167 pp. Bibliography. ISBN: 0-87552-280-7.

Istituto Paolo VI notiziario, no. 2 (May–September 1980).

T. A. KOPECEK, *A History of Neo-Arianism*, 2 vols., Patristic Monograph Series 8 (Cambridge, MA: Philadelphia Patristic Foundation, 1979, paper) vi and 553 pp. Bibliography. LCN: 79-89557. ISBN: 0-915646-07-2. [Distributed by Greeno, Hadden & Co., 518 Central St., Winchendon, MA 01475]

J. MARTOS, *Doors to the Sacred. A Historical Introduction to Sacraments in the Catholic Church* (Garden City, NY: Doubleday & Co., 1981, \$15.95) xv and 533 pp. Bibliographies. LCN: 80-626. ISBN: 0-385-15738-X.

M. MICHEL, *Voies nouvelles pour la théologie*, Dossiers libres (Paris: Cerf, 1980, paper) 114 pp. Bibliography. ISBN: 2-204-01656-X.

B. PULKINGHAM AND M. FARRA (EDS.), *Cry Hosanna* (Carol Stream, IL: Hope Publishing Co., 1980, spiral-bound paper; London: Hodder and Stoughton) 258 pp. Indexed. ISBN: 0-340-25159-X.

R. SCHNACKENBURG, *Il vangelo di Giovanni. Parte Terza. Testo greco e traduzione. Commento ai capp. 13-21*, trans. G. Cecchi, Commentario teologico del Nuovo Testamento 4/3 (Brescia: Paideia, 1981, paper 30,000 L) 680 pp. Bibliography. Indexed.

W. C. SMITH, *Towards a World Theology. Faith and the Comparative History of Religion* (Philadelphia: Westminster Press, 1981, \$18.95) vi and 206 pp. Indexed. LCN: 80-50826. ISBN: 0-664-21380-4.

A Treasury of A. W. Tozer. A Collection of Tozer Favorites (Grand Rapids: Baker, 1981, paper \$3.45) 296 pp. ISBN: 0-8010-8860-7.

A. WIKENHAUSER AND J. SCHMID, *Introduzione al Nuovo Testamento*, trans. G. Forza, Biblioteca teologica 9 (6th rev. ed.; Brescia: Paideia, 1981, paper 35,000 L) 734 pp. Bibliographies.

D. F. WINSLOW, *The Dynamics of Salvation. A Study in Gregory of Nazianzus*, Patristic Monograph Series 7 (Cambridge, MA: Philadelphia Patristic Foundation, 1979, paper) vii and 214 pp. Bibliography. LCN: 79-89897. ISBN: 0-915646-06-4. [Distributed by Greeno, Hadden & Co., 518 Central St., Winchendon, MA 01475]

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| American Benedictine Review (Atchison, KS) | Christianity Today (Carol Stream, IL) |
| American Journal of Archaeology (New York) | Christian News from Israel (Jerusalem) |
| Ampleforth Review (York, UK) | Churchman (London) |
| Analecta Cracoviensia (Cracow) | Ciudad de Dios (Madrid) |
| Andover Newton Quarterly (Newton Centre, MA) | Civiltà Cattolica (Rome) |
| Andrews University Seminary Studies (Berrien Springs, MI) | Clergy Review (London) |
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| Archiv für Liturgiewissenschaft (Regensburg) | Concilium (New York) |
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| 'Atiqot (Jerusalem) | Concordia Theological Quarterly (Fort Wayne, IN) |
| Augustinianum (Rome) | Cristianesimo nella Storia (Bologna) |
| Australasian Catholic Record (Manly, NSW) | Crux (Vancouver, BC) |
| Australian Biblical Review (Melbourne) | Currents in Theology and Mission (St. Louis, MO) |
| Bangalore Theological Forum (Bangalore) | Dansk Teologisk Tidsskrift (Copenhagen) |
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| Bibel und Kirche (Stuttgart) | Dialog (St. Paul, MN) |
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| Biblical Theology Bulletin (Albany, NY) | Église et Théologie (Ottawa) |
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| Bijdragen (Amsterdam/Heverlee) | Ephemerides Mariologicae (Madrid) |
| Bulletin de Littérature Ecclésiastique (Toulouse) | Ephemerides Theologicae Lovanienses (Louvain-Leuven) |
| Bulletin du Centre Protestant d'Etudes (Geneva) | Epworth Review (London) |
| Bulletin of the American Schools of Oriental Research (Cambridge, MA) | Erbe und Auftrag (Beuron) |
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 Greek Orthodox Theological Review (Brookline, MA)
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 Harvard Theological Review (Cambridge, MA)
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